The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME XLVIII DECEMBER, 1934 NUMBER 4

MISSIONS AND STEWARDSHIP

SEED CORN

By Irene Cloud Mercer, Reviewed with Additional Material by Mrs. E. D. McKune, Canton, O.

SEED-CORN—an attractive title for an attractive book! Examine it and what do you find? A foreword by Miss Anna A. Milligan; good illustrations, with a symbolic Cover Design and Frontispiece by Mr. S. A. Fulton; six chapters of "character studies" showing how God works through humanity; and a good Study Outline. All are bound together by the Christian personality of Mrs. Mercer, experienced missionary to India. Her prayerful aim in writing is "that our church may awaken to the serious condition in which she finds herself today, and that God will be merciful to us and revive us."

In the Introduction, Mrs. Mercer paints a vivid word picture of a field of ripening corn in the Middle West. From the possibilities for next year's crop bound up in the one ear that found a place in her home, she draws a "Parable of Life." Symbolically she writes of "spiritual Seed-Corn" — individuals who buried their lives with Him, for Others, that the full harvest of the Kingdom of God might come throughout the world.

CHAPTER I—SEED-CORN IN BIBLE SOIL

Anyone familiar with farm life knows how carefully the farmer guards his precious seed-corn to protect the tiny God-given germ that it may reproduce according to type. "God's law of reproduction according to type holds true in the spiritual world. To have a spiritual harvest, there must be spiritual seed." Often His choicest and most productive "grains" develop from those whom we might consider the most unlikely people in the most unlikely places.

Adam was created as God's first Seed-Corn. He sinned. "But God did have living seed in the family of Adam." Abel, Enoch, and Noah were among the faithful. Briefly we mention others found in the Text:

ABRAHAM: seed of high quality, with a faith so great that God

made with him a covenant holding in embryo the plan for world redemption.

JACOB: blessed of God through the covenant of the Tithe.

JOSEPH: faithful, dependable, and a blessing to others.

MOSES: Liberator, Lawgiver, and Planter of seeds of divine life.

JOSHUA: successor to Moses; great, yet humble statesman.

THE JUDGES: through whom God ruled His people. During this period Israel fell victim to a blight. SAMUEL, through his godly life and witness, pled with the people to obey God. Though Samuel paved the way for better things, he was the last of the Judges. The people clamored for a king. God granted their desire.

SAUL, DAVID, and SOLOMON: glorious in their successive reigns, formed THE UNITED KINGDOM. It is difficult to account for the spiritual decline which began even in the days of Solomon, resulting in the division into Israel and Judah, each with its line of kings—some good, some bad. In spite of the fragment of spiritual seed kept alive by mighty prophets, the harvest of the "Seeds of Sin" made the people endure years of exile in captivity. But we rejoice that the Old Testament closes with a picture of the devotion that led those who returned from exile to rebuild the Temple of worship. Though no great spiritual harvest was yet produced, the people were looking for the coming of the Redeemer.

The New Testament opens with the coming of this Redeemer to earth. "Jesus was God's new and perfect Seed, through which He would bring forth a bountiful spiritual harvest." Jesus exemplified in His own life the unfolding of the new dispensation of grace and love, ushering in a new emphasis on conversion, or "being born again" before one could be living Seed in producing a spiritual harvest in the social contacts of mankind. What of the harvest from this most precious of God's Seed? The Apostles, Stephen, and Paul were but forerunners of the faithful Seed that has produced and reproduced through nineteen centuries, in spite of persecution. Of their planting we are heirs today!

CHAPTER II—SEED-CORN IN EUROPEAN SOIL

Our author tells the story of a farmer who planted a few choice grains of corn. Patiently he saved the seed, year after year, until, in time, he had changed the quality of his entire harvest. That farmer may live in one of the "tall corn states," but here is a "taller story"--

Believe it or not (then figure it out for yourself) Dr. Sylvanus Stahl speaks thus of the multiplying power of a grain of corn: "If you were to plant one grain of corn and let it grow until it is ripe, then plant the seeds again, continuing to re-plant again and again, we are told by those who have calculated it very carefully, that in only five short years the amount of corn from that one seed would be sufficient to plant a hill of corn, with three grains in

every square yard, of all the dry land on all this globe."

From Jerusalem Christianity spread rapidly during the first century. "The field was the country to be filled with corn; the soil was the church. The seed-corn was leaders, chosen from the spiritual harvest, through whom God would reveal His nature and plan; The Holy Spirit was the power. Persecution was the fertilizer."

In the fourth century persecution gave way to prestige. Constantine, emperor of pagan Rome, accepted Christianity. Even though he sponsored councils for the study of doctrine and creed, there are those who question whether the Church conquered this heathen warrior, or he conquered the Church. The authority of State over Church continued for about 500 years, then the position was reversed. The Church dictated to the State.

Missionary zeal to convert the heathen was responsible for the work of St. Augustine in England; St. Patrick in Ireland; Ulfilas among the Goths; Boniface in Germany; Ansgar in Sweden, and Cyril and Methodius among the Moravians.

Out of the dark days, when the Church struggled to maintain its material prestige, came Feudalism. The Crusade period followed, when unsuccessful attempts were made to wrest the Holy Land from the Saracen. Out of the Crusades came living Seeds which, at the dawn of the 13th century, ushered in a new age called the Renaissance. Painters, sculptors and architects gave to God a harvest of artistic creations.

Martin Luther with his famous Theses of 1517, and Ulrich Zwingli, John Calvin and John Knox planted Seeds that bore the fruit called the Protestant Reformation.

In England, Tyndale translated the Bible into the native tongue. People read and were converted. The Puritans arose. Revivals flourished . . . but not until the opening of the 18th century did the "great evangelical awakening" come, under the preaching of John Wesley, George Whitefield, William M'Culloch and others. It is said that Wesley spared England the equivalent of the French Revolution.

Out of the zeal to share Christ with others was born "Modern Missions." William Carey, Christian cobbler, heard God's call. In 1793, under the newly-organized Baptist Society, he was sent to India. Seven years for one convert was a long time—unless we think of today's continuing harvest of countless Indian Christians.

In observing this vast expanse of history, do we not marvel at the mighty spiritual harvests that have resulted from the contributions of these centuries?

CHAPTER III—SEED-CORN IN AMERICAN SOIL

The revival spirit spread to America. Some of the finest Seed-Corn harvested through the Reformation colonized America. The Pilgrims in 1620, and later the Puritans, found here a fertile field for planting. "To the Indian friends who gave them Indian corn, they must give spiritual food."

Successive tides of immigration brought many who were themselves

Seed-Corn. But gradually there emerged new "fields for planting" —the Negroes, victims of slavery; the aliens; and the mountaineers. "Truly America became a laboratory for Seed-Corn."

In the course of 150 years, the United States was born a nation. Meanwhile old-world denominations were being transplanted here, founding churches and schools.

We are especially interested in "Presbyterian varieties" of Seed-Corn that came from Scotland to Pennsylvania, bringing such pioneer missionaries as John Cuthbertson and Samuel Henderson. Presbyterianism flourished in the new soil. We look back with pride to the union of 1858 which formed THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA. Ere long the new church witnessed the Civil War and took a stand with the Negro. It felt the warming, spiritual fires of the Moody-Sankey Revival. Facing the responsibility of evangelism for the whole world, "It set out to prepare the seed that would assure it of a harvest for leaders in every department of church responsibility and development."

Two theological seminaries were a part of the "wedding dowry" of the U. P. Church—Xenia Seminary, founded at Service, Pa. in 1794, and Pittsburgh Seminary, dating from 1825. We recall their union in 1930 under the name "Pittsburgh-Xenia Theological Seminary." Our author in commenting upon our ministers "worthy to be placed in the Seed Catalogue of God," gives in detail the life of one who is representative of them all—Rev. John Knox McClurkin, D.D.

A chain of colleges, extending from Pennsylvania to Kansas, offer higher education to the young people of our church. These colleges are yearly bearing rich harvest.

Our work among Negroes of the South, beginning in 1863, has been fruitful, due to the efforts of Dr. J. S. McCulloch, Miss Eliza B. Wallace, Dr. R. W. McGranahan, Dr. J. Kelley Giffen, and others. Our Home Mission enterprise includes Mountain and Alien Missions. The sacrificial service of Miss Kate Gladden among Italians in Pennsylvania, is cited.

Dr. R. A. Hutchison, Dr. J. H. White, Dr. John McNaugher, the late Dr. R. J. Miller . . . and *others*, and still *others*—belong on our Honor Roll of "Seed Corn for God's Harvest in American soil."

What of women as Seed-Corn? The mountain work at Frenchburg and Ezel; our three American Indian Missions; the Thank Offering founded by Mrs. Mary Clokey Porter; institutions and workers at home and abroad; and a general concern for all departments of Kingdom-building testify to the vitality of women as Seed-Corn. Mrs. H. C. Campbell, a tower of strength and ability, has left a permanent impression on the work. Mrs. George Moore planted "seeds of information" as editor of *The Womens Missionary Magazine.* Mrs. J. B. Hill is "one of fifteen golden grains of womanhood in our Women's Board who are reproducing abundantly of their kind throughout our whole Church."

Ere we turn our attention next month to India in the last three chapters of *Seed-Corn* let us ask ourselves whether as individuals and

societies, we are Seed-corn worthy of the harvest bequeathed to us.

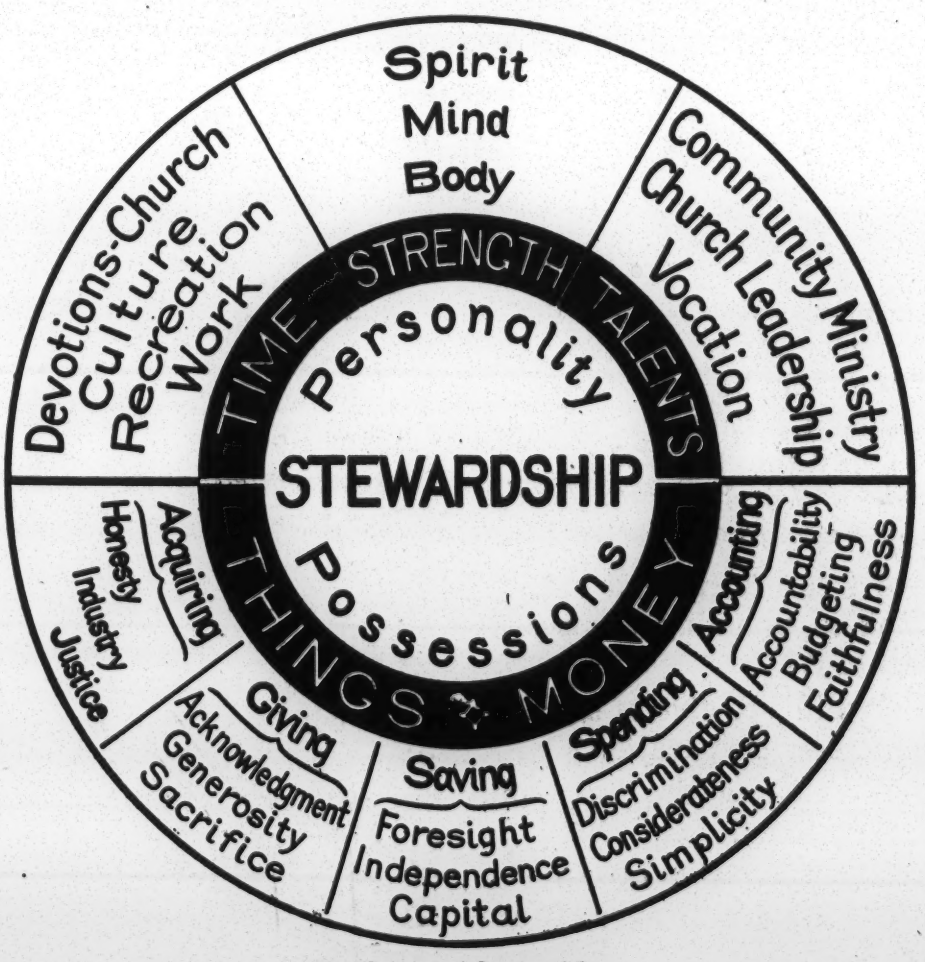
S—piritual Seed-Corn
E—xists today in
E—very land because men and women
D—ared to live courageously
C—ounting the cost
O—f our Christian heritage challenges us to
R—eproduce spiritual seed
N—ow—for Eternity!

The Stewardship of Life

This topic on Stewardship appears in our Program calendar.

The Stewardship of Life simply means answering the call to dedicate our all to Him to be used in His service. A careful study of the lives in *Seed-Corn* reveals the secret by which individuals may live Life at its highest and best. Volumes have been written on the subject. It is time we as Christians practice what we *already* know about faithful Stewardship.

The following Chart is quite inclusive.



The Scope of Stewardship

"STEWARDSHIP STIRRINGS"

1. "Not in husbanding our strength, but in yielding it in service; not in burying our talents, but in administering them, not in hoarding our seed in the barn, but in scattering it, do we find the safe and blessed path."—F. B. Meyer.

2. "Naught that I have my own
I claim
I hold it for the Giver."

3. "Millions of good deeds are never done because a million people say, 'I'm afraid I am not equal to it.'"

4. "Better one talent used than five neglected."

5. "The sightless fish of the Mammoth Cave are nature's judgment on unused talent."

6. A certain minister said: "You piously quote, 'God loveth a cheerful giver,' but I do not hear you say, 'Hallelujah! Pass the offering plate!'"

PROGRAM SUGGESTIONS

I. The Review above, covering 3 chaps., is necessarily meager, and should, in no way be substituted for the Text itself. Encourage all to buy and study the Text—40c.

II. *Questions for Program Leader or Chairman to ask herself*:

1. Have I carefully read the entire book in planning to present one-half of it?

2. Am I willing to give of my time and talents in preparation?

3. Am I enlisting the help and talent of Others?

4. Am I paving the way for a good meeting by Prayer, More Prayer, Much Prayer?

A Program Leader who can answer "Yes" to these questions, and begins to answer them *now*, will discover ways to have a helpful meeting in January, that will not only stir the imagination, but also the will to action. In Program-building let us not be like the lad who said, "It is surprising what a little bit of work it takes to keep me contented."

III. *To Announce the Meeting*:

1. Display an *ear of corn*, with tag atached announcing Theme of Study, Time, Place, etc.

2. *Poster*: Sketch picture similar to one on cover of Text, using map of Western hemisphere, or the U. S., or of Europe, instead of India. Or, sketch open Bible, on which, and falling from which, are grains of corn. (Suitable especially for Ch. I.) Another Poster idea is suggested by Frontispiece. Paint or paste similar large picture on poster. Be sure to add time, place of meeting, etc.

3. If individual invitations are desired, glue grain of corn to small card, on which you write invitation to come and learn "how Christians resemble seed-corn." The acrostic, S-E-E-D C-O-R-N, given above, may be used.

IV. *Introduction to Text*:

Comment on the writer, aim of book, and on symbolism as you shell a few grains from a large, well-developed ear of corn.

Perhaps the following *Matching Test* will prove a good "interest stimulator." Give a copy to each one, allowing 5 minutes for Test. In the column at the left are persons, places, or terms found in Chaps. I-III of *Seed-Corn*. At the right, in random order, are descriptive

phrases applying to these words. Place the number of each word in the first column before the corresponding description in the second.

(Note: The column at the right when correctly numbered will read: 5, 8, 10, 6, 15, 12, 3, 11, 14, 1, 4, 7, 9, 2, 13).

1.	Spiritual Seed-Corn	.....Converted heathen king.
2.	Moses	.....First Missionary to India.
3.	Saul, David, Solomon	.....Church born in 1858.
4.	Christ	.....Wars to capture the Holy Land
5.	Constantine	.....Former editor of Missionary Magazine
6.	Crusades	.....Friend of the Negro.
7.	Martin Luther	.....Rulers of United Kingdom of Israel.
8.	William Carey	.....Home of U. P. Seminary.
9.	John Cuthbertson	.....“Fifteen Golden Grains of Womanhood.”
10.	U. P. Church	.....Christian leaders.
11.	Pittsburgh	.....God’s perfect Seed.
12.	Dr. R. W. Granahan	.....Father of the Reformation
13.	Mountain Missions	.....Pioneer from Scotland.
14.	The Women’s Board	.....Great Liberator, Lawgiver, Friend.
15.	Mrs. George Moore	.....In Kentucky and Tennessee.

V. *Devotional Material*:

Lead the group to “practice the presence of God.”

1. *Scripture*: Select appropriately. Note the carefully chosen passages preceding each chapter, and within the Text material. The Devotional Leader might use them, reading them herself, or giving as references to women supplied with Bibles.

These verses, or verses on Sowing, Reaping, Fruitfulness, etc. (consult Concordance) may be written on golden-yellow slips of paper, cut to suggest grains of corn, distributed and read aloud.

2. *Songs*: Psalms or hymns on “Sowing and Reaping”; on the birth of Christ, etc., are appropriate for Ch. I; Psalms when mentioning David (p. 31).

Ch. II—Songs that have inspired Christians through the centuries: The Psalms;

“The Gloria Patri” which dates from 2nd century, and was heard on lips of dying martyrs, in cathedrals, on pilgrimages, in dungeons. . . .;

“Shepherd of Tender Youth”—3rd century: “Fairest Lord Jesus” — Tradition says the Crusaders (p. 55) sang it; “A Mighty Fortress”—16th century, Time of Luther; “When I Survey the Wondrous Cross”—18th century; “Faith of Our Fathers”—19th century;

Ch. III—“What Shall I Render”

(p. 77) Negro Spiritual, "Standin' in Need of Prayer." Songs used at Union (84) Psalms 100 and 133 (See McCulloch's *The U. P. Church at Work in America*) "America"; "America, the Beautiful."

These songs are merely suggestions from which to choose.

VI. *How Develop the Program?*

1. General discussion, based on previous assignment of Study Outlines, pp. 211-213. Ask women to read assignment, marking in each chapter impressive sentences for discussion.

2. On a map of the world, paste, or pin, "paper grains of corn," an inch or two wide, on proper location as each character is mentioned. For instance, Abraham on Canaan; Joseph on Egypt; Luther, Germany; Carey, India; Pilgrims, Plymouth Rock; U. P. Church, Pittsburgh, etc. Large outline map may be drawn on wrapping paper. Use as many characters as Time permits. The author lists 12-18 in each chapter. At the close, quickly review the "Seed-Corn." As many women as you wish may take part.

It would be effective to cut slits in map at native home of "Seed-Corn" who witnessed outside of native land. Let a ribbon come from behind map, that is long enough to pass through the slit and reach to "adopted land." Fasten name written on "paper corn" to ribbon. Pull ribbon through slit and pin corn at new location. For instance, move Abraham from Ur to Canaan . . . Carey from England to India . . . Cuthbertson from Scotland to America. . . .

3. Or, assign the three chapters to different women. For Ch. II might use map of Europe, and for Ch. III, map of U. S.

4. Monologues, Impersonations, Living Pictures, brief original dramatizations may be developed with a minimum of practice.

5. "Informal Conversation Method" — Our denomination emphasis for January and February is *"The Living Christ for the Life of the World."* Suppose several women, or a small group, meet after each one has read the first three chapters of *Seed-Corn.* They decide upon leading questions, stories, lives, etc., and plan to represent the Program as an informal discussion. One practice should be sufficient. Let the emphasis be centered around how individuals have presented "the Living Christ." Be sure to climax the conversation with a challenge to your missionary society, with practical suggestions of our part in making Christ known.

VII. *Pictures*: "Every bare wall is a missionary opportunity."

Pictures of Bible characters, early church fathers in Europe and America . . . may be effectively used as characters in Text are mentioned. A little searching will doubtless locate many pictures, especially in *Peloubet's Notes,* S. S. supplies, etc.

Good inexpensive prints may be secured from: W. A. Wilde Co., 131 Clarendon St., Boston, Mass. (Send for catalog. Prices as low as 1½c for 6x8 in. pictures.)

Perry Picture Co., Malden, Mass. (Send 15c for catalog. Pictures size 5½x8 in.—2c; 10x12 in.—10c. The 10c size of the picture *Christ or Diana,* by Long, is fine to use in telling of persecution of early Christians, with the song "Gloria Patri.")

VIII. *Stewardship*

Enlarge the Chart, *The Scope of Stewardship,* shown above. Briefly discuss its meaning. Copies of chart, for distribution, may be secured from *The Board of Administration* for 15c per doz. Next month the Stewardship study will be on *This Grace Also,* by Simpson. Let every woman, who has not previously done so, read the book.

IX. *Follow-Up Work*

Dr. J. Alvin Orr, the Moderator of General Assembly, has set a goal of "21,000 souls for Christ this year." That means that as individuals and societies we have more to do than to marvel at the beautiful "Seed-Corn" of the Past. This Study should lead us to *be* "Seed-Corn," working for a rich harvest through definite Prayer-lists, Visitation, and Personal Evangelism.

Women and Girls, have you ever wondered whether we may have usurped (unintentionally of course) Mission Study for ourselves? Men and boys need the information too. Let us do all we can to co-operate with Pastors in making the study of this book vital to every individual in our Sabbath Schools and Churches.

SOME REASONS FOR TITHING

The gospel ought to lead men to do more than Pagans and Jews. The Jews and Pagans gave at least a tithe.

We need some practical principle like this to make sure that Stewardship is a reality in our lives. Those who begin to practise it find that they were formerly robbing God.

The tithe had its reason in a deep need of human nature or God would never have ordered it. God does not need the tithes, but tithe giving is needed by man.

Our Lord himself recognized and approved the tithe. He said: "You give tithes and this you ought to have done."

There is no objection that holds against the tithe that does not hold also against the principle of the Sabbath Day. Both rest on Old Testament appointment and New Testament recognition and adaptation.

It is the only sure way of giving God his right share.

It is only thus that the causes of Christ in the world will get what they need. The adoption of the tithe would pour into the treasuries of the church all they need for the work Christ has directed us to do.

It may bring the great religious expansion and awakening for which we long. "One more revival, only one more is needed; the revival of Christian Stewardship, the consecration of the money power to God. When that revival comes the kingdom of God will come in a day."—Horace Bushnell.

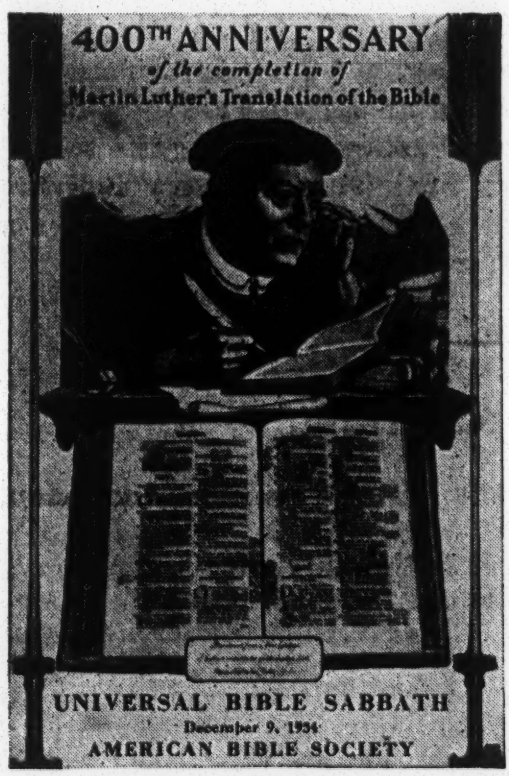
I believe in this principle, because regardless of anything that will flow from it, it is fundamentally right. It does not matter whether it pinches or cramps, we believe in it because it is right.—Robert Speer.

A NOTABLE ANNIVERSARY

The four hundredth anniversary of the publication of the translation of the Holy Bible by Martin Luther

By Rev. George William Brown, D.D., General Secretary American Bible Society

UNIVERSAL Bible Sabbath, commemorating as it does this year the four hundredth anniversary of the publication of Martin Luther's translation of the Bible, offers Protestantism an opportunity to recognize its indebtedness to the great German reformer's large part in helping to make "the open Bible" a reality.



Among Luther's many noteworthy achievements it is difficult to determine what was his greatest contribution to the development of Protestant Christianity. Certainly his scholarly translation of the Bible stands out as one of his great works. It is still largely used by all German-speaking people of whatever faith throughout the world as the popular translation and interpretation of the original, and it will probably continue to be used throughout the future.

Students of literature have not been tardy in enthusiastically praising Luther's notable translation. Goethe, whose influence on German literature was probably only second to that of Luther, regarded it as one of the marvels of all literature that Luther could so completely master the great variety of style among Bible writers and could so "cast into one mold the poetical, the historical, the hortatory and the didactic note."

Luther's primary purpose was of course religious. "His chief motive," according to Professor Wentz, "was to make it possible for the people to drink directly from the fresh fountain of spiritual truth. . . . He understood better than anyone else who has tried it, how to adapt vivid words and phrases to the lofty subject so as to convey the genuine religious tone that characterizes the original writings. His religious intuition enabled him to plumb the depths of the Biblical writers, and his intimacy with human nature enabled him to express the truth with facility and incisiveness. His spiritual genius united with his great literary skill to reproduce the atmosphere of prophetic and apostolic message so that the people of his own day were constrained to exclaim: 'We hear them speaking in *our* tongue the mighty works of God.' "

REVITALIZING "MISSIONS"

By the Rev. Ray Shear, Pittsburgh, Pa.

ONE of the axioms of the natural world is, "No life apart from antecedent life." The Christian revelation teaches a parallel truth in the spiritual realm—"He that hath the Son hath the life; he that hath not the Son of God hath not the life." A second axiom of the natural world is, "No new life without the sacrifice of the antecedent life." Here also there is a parallel in the spiritual world—"The life which I now live * * * * I live by the faith of the Son of God *who gave himself for me.*" Paul knew that his new life was made possible only by the sacrifice of Christ's life. These two principles, life dependent upon life and life at the cost of life, are the basic laws of kingdom growth. If we are failing at any point in the missionary enterprise it is because some one at some point along the line, is refusing to surrender life to it.

Let us become for the time diagnosticians, examining the missionary enterprise to discover at what points vitality is low. We look first at the *message.* Is the message of the church vital? At once you will answer with a great affirmation. The message of the church is the message of a divine life given that human life might emerge in all its fullness and glory. We have found that message adequate. With the Apostle to the Gentiles we are determined to "know nothing among you save Jesus Christ, and Him crucified."

What of the *men?* Are our missionaries able, alert, energetic men? Knowing, as I do, a good cross-section of the men and women in our own and the Presbyterian fields, I feel safe in saying that the manhood of the mission fields on the whole needs no apology. Older missionaries have been most hearty in their praise of the quality of the recruits of recent years. We are sending some of our choicest human material into the Christian enterprise.

Has the church a vital *motive?* We can answer best by turning the question back to ourselves? Why do I cross the street, or cross the town, or cross the continent to witness for Christ? Do I go as a matter of mere courtesy or philanthropy? No, I go because "neither is there any other name under heaven, that is given among men, wherein we must be saved." We do not plant our mission stations simply as "houses by the side of the road" where we can "be a friend to man," worthy as that motive may be. We have an even more essential ministry to perform. We set our evangelical outposts down on the shore line between two eternities as life saving stations for wrecked and lost humanity.

Well, then, what of the *method?* Is there something wrong there? Is the method life-imparting? That is exactly what it is. It is man-to-man, life-to-life contact — A Christian personality living among, and giving himself to, the unfortunate of the earth. It is the method of blood transfusion—my life given directly, warmingly, throbbingly, to those

whom I would help. That is still the method of our missionaries.

As the area of possible diagnosis narrows we come at last to an examination of the *means*. By means we are to understand all those elements of cultivation and support here at the home base in the local churches. They are our direct responsibility. There are four of them: propagation, supplication, separation and sustentation.

Under the term propagation we indicate the whole field of missionary publicity—books, magazines, pictures, lectures, sermons, discussion groups, etc. Jesus said, "Lift up your eyes unto the fields." Probably never before in the history of the world has there been so much appealing, thoroughly satisfactory material for such an inspection of "the fields." But the most enlightening material will be useless unless applied where it is needed. Here is where I find tremendous lack. We are failing to get this missionary information into the minds and hearts of our Christian people. I begin with the ministry. Let me stand indicted along with my brethren for not preaching more and better missionary sermons. There are pulpits in our denomination where hardly a missionary sermon a year is preached. The pastor has the very finest opportunity for such presentation. Woe is me if I do not improve it! If our ministers are not missionary in their preaching there is a most fatal gap in the chain of life.

But the pastors are not the only ones at fault in the failure to propagate missionary information. Sometimes the very women who direct our missionary societies, as officers and program chairmen, fail at this crucial point. Some societies seem to avoid like poison anything which looks like real study, with maps and literature and note-books, and questions and answers. It is much easier to make the meetings into a "social time" than into a "normal school." If we think of our societies as a school in any sense at all, let it be just a kindergarten where we shall work only under the guise of play. For it is much more pleasant to take our missionary facts in small doses, sandwiched in between "special music" and "frosted cakes" than it is to take them straight and strong. I believe here is a place of lost vitality. We need once more to make our meetings places of searching study and seeking prayer.

The mention of "prayer" leads to the second element of the missionary means, i. e., supplication. It takes life to pray, to lift name after name, station after station to the throne of God. Many of us stand guilty there. We do not pray as we ought. That place needs the revitalization of a new resolve. "Pray ye the Lord of the harvest."

The third element of the missionary means is *separation* I use the word as it is used in the 13th chapter of Acts when "the Holy Spirit said, separate me Barnabas and Saul unto the work whereunto I have called them." Are our congregations, our Christian parents saying, "Lord send out from us our boys and girls for thy harvest fields?" The greatest gift of all is life. If there is to be life going out,

there must also be life sending out —praying out, thrusting out.

And the last element of the missionary means is *sustentation.* Here is the ultimate test of vitality for most of us. Here we have shown most plainly how frugal our Christian life was. Living things adapt themselves to emergencies, stretch themselves to the times of stress. But we revealed the inadequacy of our spiritual lives when we failed to meet the depression emergency, we did not fill the gap. We did not stretch ourselves to bridge the chasm of life.

Sometimes I wonder when I see the multiplied machinery of our missionary organization whether the grist is worth the grinding. One keen observer, not of our denomination, puts it this way, "The channels are numerous and fairly well planned but very often the current through them is sluggish and the disproportion between work and result is startling." I beg of the women who are leaders in the missionary cause that you go home and analyze these groups of yours to discover if possible why some of them are so frugal in results. Diagnose fearlessly your organizations, and then set yourselves, stretch yourselves to learn, pray, send and give until this area of the missionary means once more pulses with life.

A LIFE OF POWER

By Mrs. J. F. LeClere, Chicago, Ill.

IN this day of unrest and uncertainty, it might be well to give some thought to the following statement from the late Calvin Coolidge:

"We do not need more material development,
We need more spiritual development.
We do not need more intellectual power, we need more character.
We do not need more government, we need more culture.
We do not need more law, we need more religion.
We do not need more of the things that are seen, *we need more of the things that are unseen.*"

The power of the Holy Spirit is that unseen, mystical reality, which only the redeemed of the Lord experience.

Our Saviour was ever in the "power of the Spirit." His life begins, continues and ends "being in the Spirit," filled with the power of God.

He said of himself, "The Spirit of the Lord is upon me." "And all bare him witness and wondered at the words of grace and truth which proceeded out of his mouth."

"They were astonished at his teaching, for his word was with *power.*"

"The *power* of the Lord was with Him to heal."

"With *power* he commandeth the unclean spirits, and they come out."

"He giveth *power* to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

"Thy right hand, O Jehovah, is glorious in *power*."

Are you amazed and do you wonder as did Paul the apostle, when he exclaims, "And what the exceeding greatness of his *power* to usward who believe?"

Our God is on the Throne, and He has all *power* and all reserve necessary for dealing with world situations.

He has so provided that the fulness of His power and might and glory, shall be manifested through those who have empirical knowledge of Him and His fulness.

After the cross, all the fulness of the divine power was released upon the world through those who had been brought into absolute oneness with the Lord by that Cross.

Is there a power going out of your life which cannot be accounted for on any human basis whatever? Is this thing alive? "And they were all amazed, and were perplexed, saying one to another, "What meaneth this?" Are we able to say "This is That!" This is that which was spoken by the prophet." There was a transition from the known truth to living truth; from doctrine to present experience; and the ringing declaration went forth—"This is That!"

That is the kind of knowledge that means power. *That* is the kind of experience which overcomes the world. *That* is the sort of thing that makes all other systems go down, and you rise triumphantly above them. *That* is what we want. First hand knowledge, not second hand truth. May God work this into our very beings until it becomes us.

If we want to know the fullness of an ever growing power, it will be only as we respond to every dear command of His, "Tarry until ye be clothed with power;" respond to every bit of revelation and make it live in our lives. This will give us a glorious spiritual and moral ascendancy.

Are you longing for a greater power of the Holy Spirit in your own life and work, and are you convinced that you cannot go on without this power?" He is abundantly able to do more than all we ask or think according to the *power* that worketh in us."

"Give us O God, the *power* to go on,
To carry our share of the burden to the end,
To live all the years of our life
Faithful to the highest that we have seen,
With no panderings to the second best,
No leniency to our lower selves,
No looking backward,
No Cowardice.
Give us the *power* to give ourselves
To break the bread of our lives unto starving humanity;
In humble self-subjection to serve others
As Thou, O God, dost serve the world."

FOREIGN CORRESPONDENCE

THE SUDAN

Mrs. R. F. Shields, Editor, Khartoun, The Sudan

OUR NEWCOMERS

By Miss Mary Coie, Khartoun North The Sudan

Each school year brings us some new boys and girls. Those who enter the opening days of school are not noticed as much as any who may join us later. This year was not different from usual in this respect. Six girls graduated. With the opening of school twenty boys and girls came into the kindergarten. Of these, the Heavenly Father called two into His school above after they had been with us less than four months, one with an abscessed tooth and the other with the deadly diphtheria. It was a call to us to examine ourselves whether we were always faithful in telling our message daily as we never know for how long we will be permitted to have the opportunity of telling it.

A CHILD OF MISFORTUNE

But it is with the boarding girls that we get the best acquainted usually and in whom we see the most change. One day one of our ladies had to wait at the police station before she could finish the business which had brought her there. While she was waiting there was brought up for trial, a small Sudani girl of perhaps eight or nine years. She was accused of vagrancy. Her father is a day laborer receiving 20 or 25 cents a day when he can get work. His wife is dead and there are at least four other children in the family.

The officer questioned the child but could get no reply. Finally the missionary tried her hand. She got a response but when asked why she did what she had done, like many another child up against the hard circumstances of life the child was inarticulate. The officer was thinking aloud. What should he do with the case? There was no place in prison for a child like that. The only alternative was to send her out to the Arabs. Which alternative meant that she would be sent out to one of the outlying districts to be a slave

A Sudanese Girl and Her Small Brother—Untutored Children of Africa.

in the family of an Arab. Finally in desperation he turned to the missionary and said "Unless you folks will take her into the school over there." The missionary replied that she was not in the school and therefore could not say but that he might try and with that he dismissed the case.

The next morning a boy about 15 years of age, with a hard sullen face appeared on the school veranda pushing before him an unwilling small black girl who also had a hard sullen face. When we ap-

peared the boy thrust the child forward with "Here's this girl that the police sent you" and the surly command "Speak, girl" emphasized by a thump on the back which would have made speaking impossible to most people. Thus Buhkeeta entered our midst. And even to touch her tense little body gave abundant evidence how unwillingly she had come to us. But we ignored this and took her immediately to the kindergarten room where twenty children were having a happy time with a teacher to whom each child is an individual case. An hour later we looked in to see how things were progressing and were rewarded with a smile.

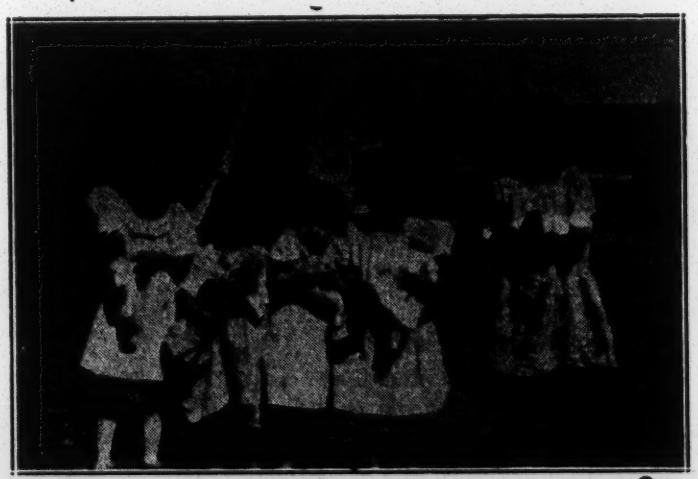
The next few days were trying. Any attempt to reduce her to a normal boarder produced a prolonged series of wails which filled the whole place. Incidents happened which were indeed a commentary on her home life. When she screamed that she did not want to stay in the school but wanted to go home she was told that she could go home at any time she liked. She would go outside the gate and not five minutes later would return. Later, we learned that her father was very cruel to her. When she cried because she did not have enough to eat he would beat her and lock her up in a room for weeks at a time.

LITTLE SISTER

Feast time came when all when home for a four day holiday, and Buhkeeta went home. In two days she slipped into her place and did not go back home, until the week end. When she appeared this time she brought with her, her three year old sister. And such a sight as this wee one was! A three inch scar across her head looked as though she had been clouted with a hoe. Her rickety "tummy" protruded until she could scarcely have seen her toes even if her eyes had not been so completely sealed shut with pus from tracohma that she could not bear to lift her eyes.

But now Buhkeeta had a new interest. Several days of strenuous treatment in the clinic somewhat cleared Zeinab's eyes. Every time the meal bell rang one could see Buhkeeta scurrying over the yard and back she would come with Zeinab in tow. Three months have passed and what a change one can see in both youngsters!

Consistently firm and kind treatment has helped Buhkeeta to become an ordinarily normal and obedient child, while good food given regularly has reduced Zeinab's "tummy" to somewhat more normal proportions. Her eyes have cleared and her face is wreathed in smiles and her eyes sparkle whenever anyone speaks to her.



A Group of Girls in Khartoun School and their Junior Exhibit Dolls.

A DEMONSTRATION BABY

Our latest and tiniest new comer is Helen, born the fourteenth of February in the Omdurman hospital, a little valentine which came to a family who did not welcome her. The British ladies in charge of the hospital could not bear to see a baby born of Christian parents left to be thrown into the street or given to a Moslem family so they asked us if we would take her. It seems to us like taking on a good deal of responsibility but we said that if no other place could be found for her we would take her on. So she has become our "demonstration baby." She is fed on goat's milk. The eighth year girls take turns in caring for her milk and baths. One fifth year girl became so interested in seeing her have her bath, and then an oil rub, that she went home and asked her mother to let her give their baby a bath as she had seen Miss Turk do with the school baby. The mother consented so Friend Brother has had at least one scientific bath. He was so pleased and responded so well to the new order of things that Big Sister decided to try it on his brother just older who is still very much of a baby.

Whoever is free takes care of Baby Helen. She appears to have taken the change quite philosophically and to realize that there is no use in crying as there is no one free to dangle her except at night and then we are all hard-hearted.

And so the year goes, the old girls leave us and the new ones come and soon become one of us, stay with us a longer or shorter time and they, too, go from us. May the good Father watch over them all whether new or old, with us or absent from us.

FIRST IMPRESSIONS

By Mrs. L. B. Ulsh, Nasir, The Sudan

Nasir may not be "on the map" but it is really a very cosmopolitan little village. Such was my first impression when we landed here early in the morning of September seventeenth. Our "white" contingent was there to meet us, of course, but I had hardly expected to find such an assorted super-curious lot of natives. Oh! they all looked alike then as far as their faces were concerned. But I soon saw that even "darkest Africa" had its very individual styles in coiffures and in diversity of costume. And I hadn't "seen anything yet."

To make myself feel more completely at home, I immediately started worrying as to how that group of hand labor would get our forty-eight pieces of baggage the half mile to our new home. My special worry centered on a three hundred and eighty pound trunk, containing my best bit of delicate china. But since I could not do anything about it anyway we started ahead and how our porters managed the half dozen one foot wide bridges without a big splash in the streams beneath is beyond my best engineering imagination. And every piece arrived without a rip, tear or ravel. So I began to have faith in what the Nuers could do.

Our new home is lovely. White ant, mosquito, bat and rat proof—not a bit of wood in it and all screened. How very fortunate and thankful we are to be able to step right into such a gem of a tropical home. Our hats go off to Mr. Adair, on whom was the responsibility of building and our most grateful thanks go to the unknown benefactors, whose gift is doing so much to add to our health and happiness in Nasir. Since our arrival occurred on Sabbath we attended services right off. We were handed multigraphed hymn books with a lot of phonetic characters in them that were as difficult to read as the footnotes in a timetable. But we sang the tunes and left out the words. Then I discovered another accomplishment of the Nuers—how they can sing! After experiencing the monotone attempts of an Arabic

group, it was a joy to hear these voices. Mr. Shields who came up with us, gave a short talk which was very readily interpreted by one of the young men.

To be quite frank, I should admit that while my heart tried to worship, my mind and eyes were too much concerned with the goings-on about me. I never expected to have such Easter morning temptations in a Nasir congregation, but how fascinating I found everyone! Beau Brummel, with his headdress of ash paste developed in an elongated parrot's beak before and a couple of Satanic looking horns above and with a white ash "mouth" stretching from ear to ear, was attired in a shirt of pink striped pillow ticking, worn Chinese fashion with the tails out, a glorious pair of circus band pants, red stripe and all, and a vest that had outworn a rust colored golf suit. I afterwards learned that the trousers especially and the vest too were the envy of every aspiring Nuer young gentleman.

During our first week, we attended a dance and I think I know now where our American jazz originated. I would like to tell you a lot more about what the fashionable young Nuer lady makes into a ball gown—its everything from aluminum scraps to cows-tails—but I do not want you to think I saw nothing in the Nuers but "clothes." Other of our first impressions included delicious new "tastes"—very sweet custard apples, guavas, almost as good as strawberries on short cake. And Nasir bananas hold the record for deliciousness. Our "six-foot nine and one-half" clinic boy welcomed us with a nice fat sheep, so we had our first "taste" of Nuer hospitality. Pelicans float down the river with the grace of a Bernhardt and white aigrettes hang on the trees at sunset like great fluffs of cotton on a Christmas evergreen. Dear little blue and taupe "Quaker" birds with a touch of Cavalier red for ear muffs flirt with their reflections in our window panes. But—there are snakes! which give me near hysterics and I have actually been cold here — eight degrees from the Equator. These are some of my first impressions of Nasir and the Nuers and under it all—personal vanity and tribal pride, Old Testament marriage customs and sinful superstitions, I feel that the Spirit of God is working toward the making of a great and mighty and loveable people. May they never be spoiled by the Westerner is my daily prayer for them.

A BABY, A GRANDMA AND A COW

I had an orphan baby here. A chief camein and told me that a baby, its grandma and a cow were enroute and would arrive the next day, and would I give them a house and fix the milk for the baby. They came; I did; the baby lived. Then one day when I took the milk out the grandparents w e r e frantic. Some one had told them that when Miss Soule would come that she would take the baby from them and keep it in her house. (Miss Soule has a family of little unwanted babies. Ed.) They were desperate. Was not that their baby? Was she not all they had left of their daughter? Were they not taking care of her just as I had told them? I tried to calm them and assured them that no one would take their baby. The old grandma kissed me all over my arm and cheeks and the grandfather patted my back and arms! But whatever faith they had in my assurances it was not sufficient to make them stay. The baby is doing nicely and that old grandma is capable of being a whole welfare center in herself.

From a personal letter from *Ray Huffman,* R. N. Nasir.

ETHIOPIA

Mrs. Bruce B. Buchanan, Editor, Sayo, Ethiopia

THREE WEEKS IN SOUTHERN ETHIOPIA

By Robert W. Hockman, M.D.,
Addis, Ababa, Ethiopia

Three weeks' experiences to be condensed into five hundred words is both an easy and difficult task. Easy in that I can talk and talk until the words have been used up. Difficult in that experiences and information gained within this time are hard to put down with such a small word margin.

Several weeks ago I had the opportunity to journey southward into four of Ethiopia's southern provinces. It is my intention to give here just the high spots in what I saw.

The first thing which struck me was the literal proverty in which the missionaries of the Cross lived, and yet liked it. They admitted that they could use more in the way of funds, but they also stated that whenever the need came the funds were provided, although in some instances they had to wait God's time. This was a great lesson in Faith.

Another thing which impressed me was the method of Sabbath worship. Time was not an important factor. When the crowd was big enough they all assembled in the meeting place and the service began. The meeting places were all native-made, with crude benches of poles. The songs were Bible stories put to native tunes. The preacher was a member of the local assembly, elected to preach at the time of meeting. The order of services was characteristic; the leader picking out a man in the audience and addressing him in the second person singular. It was this middle man's part then to pass the message on to the others present. When the leader finished what he had to say, there took place a round table discussion of what had been said, a sort of verbal free-for-all. Devil worship holds an important place in the weekly program of the people of the southern provinces. They consult the devil in all matters of major or minor importance. As a consequence many of the people of these districts are literally demon possessed, and behave in similar manner to those described in the Gospels. The cure is the same as described in the Gospels, and for as many as accept Him, the cure is instant and permanent.

Intertribal warfare is another thing I noticed while down south. Familial and tribal disputes culminate often in nocturnal raids in which the able-bodied men of the tribe participate. They assemble at an appointed place at an appointed time, and quietly and stealthily attack the rival villages, and plunder and kill and steal until the leader of the attack calls the attack off. Prisoners both old and young are taken on these occasions. It is unlawful in these provinces to thus engage, but even in Ethiopia there are those who break the rules.

Medical care is a thing greatly lacking in the southern provinces. In the stations visited, only one doctor was located. Superstitions of long-standing acceptance make it difficult for a qualified medico to really do his best for the people. They take his word and advice either literally or not according to what the elders of the tribe dictate. Several nurses and men of little medical experience are dotted here and there among the villages, but nothing that is done in the medical line can compare with the work that needs to be done.

In my travels along the road on horseback with the missionaries of

these southern provinces I noted a very wonderful and inspiring thing, and this was the untiring and never-failing efforts to proclaim Christ to the passers-by, no matter where or when we met them. Truly only the love of Christ in the heart of these consecrated people could enable them to "carry on."

Difficulties seemingly unsurmountable and discouragements bitter are the daily portion often in the program of the missionaries of the Cross, and whenever Christ makes a victory in the soul of a man the devil does his best to undo what has been done. Whenever there is cause for rejoicing and praise in what has taken place in the life of a former unbeliever, always it seems that the devil works over time to break down. And yet, time and again the power of the Cross proves sufficient to hold and keep the one so sorely tempted.

In this brief account, nothing has been said about the incidentals of travel, and the many funny and interesting experiences along those lines, but space is insufficient for these at this time. Perhaps at some future time the funny side of such a trip may be written for the sake of a good laugh on the part of those who may chance to read.

DOES GOD ANSWER PRAYER?

By Mrs. Ruth L. Walker, Gore, Ethiopia

There is no doubt of it in the mind of one of the faithful church-goers at Gore. For a year her funds had been growing less and less and there were no prospects of a more abundant future. A grown son in another city made no attempt to try to repay his mother for the years when she sacrificed that he might go to school and be fed and clothed. Her second son had gone far away into Kenya to work for the British Government as an interpreter on the border between Ethiopia and Kenya and he seemed the same as lost to her. Her little family consisted of two adults and four children, and with grain costing four times the usual amount, she was finding it harder and harder to feed them. True she had heard of the good wages which her son in Kenya was getting, but there seemed no way for him to send her any money had he the desire to do so.

And then sickness came and there was the need for costly medicine. She prayed earnestly about her difficulties and thought of every way to try to finance the medical care. For ten days she was in prayer about this, and then a post came in, a post which had been delayed just ten days longer than the usual time for post from Addis Ababa, and in it was a letter from her son in Kenya with money for her.

Sabbath morning at the close of the lesson, the teacher brought to the attention of the class the reward of a godly mother; one who had tried to train her child from his youth in the ways of Christ, and who was now reaping the reward of that care in her time of need. The mother could hardly wait until the teacher was finished to rise and tell her story to the other women, of how she had been anxious about food and medicine, and how God had taken care of her through her son. What a testimony it was for the other thirty mothers who sat there—many of whom were there out of curiosity only, and who never gave a thought to seeing their children in Sabbath school. When it was time to close the lesson period, she asked if she might pray, and what an out-pouring of happiness her prayer was! How her faith had been strengthened in a loving Heavenly Father who, she says, has blessed her this way because she has not been afraid to come to the Mission to worship even when all her neighbors refused to listen to her invitation. She says she will never cease to praise God that He sent the missionaries to Gore to show her how to train her little children into useful men and women.

EGYPT

Miss Minnehaha Finney, Editor, Monsoura, Egypt

"POOR . . . BUT RICH"

By Miss Davida Finney, Assiut, Egypt

We have lost lately a man of unusual character and influence Maallim Aziz, a blind evangelist who died at Assiut in the latter part of the summer. His work was akin to that of a Bible-woman; being blind, he could visit in the homes, and visit he did with great faithfulness. Devotion and disinteredness distinguished him. He had a singular disregard for money. On one occasion a certain family was so appreciative of his work that they insisted he should make them a weekly visit on the understanding that they would pay him a dollar a month. After a while he felt he was not free to follow God's leading in the use of his time owing to this engagement and wished to be relieved of it. "I am a poor man," he said. My communion with God is the only treasure I have. I cannot afford to give it up for a dollar." And he insisted on the payment being discontinued.

One summer he took no holiday but continued to work all the season. He told the missionary to whom he was responsible that "God had given him good wages." Twice his home had been saved from trouble. On the first occasion he was sitting up in bed at prayer while his baby daughter sat on the bed beside him. Feeling something fall from the roof he called his wife. She found a scorpion on the bed, but neither the child nor he had been stung. Some time later he became anxious for the health of the child, but could not get his wife to see any need for taking the child to the doctor. One day it became apparent that something unusual was happening in the street, which seemed to be full of vehicles. Mrs. Aziz went to the door and found that some obstruction had temporarily blocked the traffic, and among the carriages held up was the mission doctor's automobile, which he had stopped just outside their door. He was invited in and saw the sick child, which he pronounced to be in need of medicine and prescribed accordingly.

As a man of prayer blind Aziz had sight beyond the common. In the spring of 1932 it seemed impossible that the Assiut Thank Offering could reach the total of the previous year in view of the financial depression in Egypt. In view of this, plans were being made for reducing the outlay on the Bible-women's work. Then Aziz came to ask that such plans might be postponed. He said he had long been in prayer for the Thank Offering and now he had received a definite assurance that it would not be smaller than in 1931. And so it proved, for in spite of a reduced offering on the actual day, by the time all the gifts came in it was found that the total came up to that of the year before.

How different the condition of the man once poor and blind now is in that new life "with Christ" to which he has attained we cannot imagine; but it must be great and glorious.

Certainly he was one of those of whom it is written: "Poor in this world" but "rich in faith and heirs of the Kingdom."

LIGHTS AND SHADOWS

By Mrs. H. S. Hutchison, Tanta, Egypt

Material things are not the most important in life and I would not overemphasize them. However the wonders of modern invention do help to make missionary life happy and comfortable as much as they do the lives of our friends at home. The gift of a friend made possible

to us a mechanical refrigerator and with its help this summer has been the easiest one for housekeeping that I have spent in Egypt. An electric would be too expensive with our high rate here, but this is a kerosene burner. To properly appreciate it you would have had to live in this climate ten years without a refrigerator of any kind. Like us you would have been afraid to put ice of uncertain origin in cold drinks so you would have drunk hot or luke warm beverages. Clean ice cubes in tea or lemonade do much to make a hot afternoon bearable. I no longer feel afraid to give the children a drink of milk a few hours old.

But for thrills in a far land few surpass the ones we have had when with our new short wave radio set we have sat in our home here and listened to Pittsburgh. It is worth while most any morning to get up early just to hear what kind of weather they are having in Western Pennsylvania. The greatest times have been when we could listen to the Missionary Broadcasts with their beautiful devotional services and their personal messages from friends.

Do you in America have any conception of how much your interest and help mean to us? One week this summer I was walking on air because of letters received from some of you. One told of a group of precious children who regularly offer prayer for our work here. Another was from a group of Young Ladies who, too, are remembering us and our work. Then comes a most liberal shower of hospital linens from a presbyterial. This added to the many generous donations we brought back with us last year gives us new encouragement. These things that you so helpfully do for the work here are just the lift we often need to keep us from feeling the burden too heavy.

Generally speaking the year has not been an easy one nor an encouraging one for the work. Necessary cuts in the appropriation from home have been a burden, but even more serious has been the decline in income because of the depression in this country. The peasant class is in the depths of poverty and even the rich have suffered. There has been a noticeable effort on the part of some of the native physicians to increase their own work by most unfair dealings and untrue reports about ours. You have already read in the church papers about the concerted move made this summer by the religious leaders of the country to bring us and our work into disrepute. Not every year "can be glad, so forgetting all the trouble we have had," we would just ask that God may give us courage for the tasks ahead and that in spite of difficulties He would lead us into those fields of service that will glorify His name and bring souls to Him.

The immediate future holds for our family an experience that will be far from easy. In ten days the little school for missionaries' children at Alexandria will open for the year's work. For the first time our little girls aged eight and ten will be going. I watch mothers of older children start their treasures off to America to school; I see my friends in the Sudan leave their little folks in Alexandria while they themselves go two weeks or more up the Nile not to return until next summer; and I feel ashamed to mention before them a separation of eighty miles. But those other children aren't mine and when the break comes in our own home, I find the flesh exceedingly weak.

I should have given you more hospital news. Routine work goes on; patients come and go. Some of them, we are sure, are reached by the message of truth. Maybe those who fail to accept it would have listened had you been more faithful in intercession. Don't forget to do your part.

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India

A GLIMMER OF LIGHT

By Miss Eva M. Hewitt

Up in the North end of our Mission territory is the hill country of Mansehra District in which at present no regular missionary works, but it is here that Mr. and Mrs. Patterson, a British couple who are paid a nominal sum by the Mission, have for years done a good and faithful service. These splendid people live very simply in a humble house, eating the hot curries and vegetables of the Punjabi people which most Westerners cannot regularly eat. The people of their villages are the handsomely built Pathans, so proud of their warlike race and of their faith in the prophet Mohammed that it is only through love and perseverance that the workers have been able to tell them of Christ. From this community there are few open confessions of Christ, but we know that the seed is bearing and will yet bear fruit for God.

A few years ago a daughter of one of these wealthy Pathan homes was through the efforts of one of our ladies sent to a mission school where she learned to be clean and orderly and helpful. 'Here, too, she learned of the Saviour who is Love and not Law, as is the religion of Mohammed, and who can give perfect salvation which no other religion promises to do. Belief entered the child's heart and love for Christ. Then the parents saw a change in their daughter's allegiance, and suddenly took her from school, closed all doors of entrance to the missionaries and made a marriage arrangement for her with a khan (landowner) of a distant village. For some time she was lost to the lady who had put her in school. It was at last discovered that the girl was in a village in Mansehra District, and the Pattersons' were told about her. They found out the khan's village, but learned that the man was one most determined in his efforts to keep the people of his village and particularly his women folk, from hearing the Christian message. It was well known that no bearer of the Word of Life might enter this village.

One day Mrs. Patterson stopped at the place to find at the entrance an old man, apparently on guard, who told her she might not enter. She conversed with the old man addressing him respectfully, as "Baba," then finally telling him in a bantering way that he could not keep her from walking right through his village, she proceeded to do just this. All doors were shut. No women came near. It was one of those villages built on a hill where one common path through is on the house roofs. She found an old woman who did not run on her approach and learned from her the way to the khan sahib's house. On that roof beside the chimney of the Khan Sahib's fireplace the missionary learned that at that time the Khan had only one wife, and she with her baby boy lived below. Presently the child was brought and it was plain to be seen that the mother had not forgotten her school training, for here was a babe, probably one among all the children of many villages, who was clean "to his ears," and healthy looking.

Mrs. Patterson told this story with joy and enthusiasm for said she, "Although I did not see her, I am perfectly certain that since she is a 'purdah' woman she was in the house and could not help knowing that a bearer of the Gospel was there." To the child she gave a tract in Urdu with the knowledge that it would reach the girl-mother as a reminder and a reassurance of the love of Jesus Christ for her.

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

THE FIRST CHRISTMAS

And there were shepherds in the same country abiding in the field, keeping watch by night over their flocks. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid: for behold, I bring you good tidings of great joy which shall be to all people: for there is born to you this day a Saviour, who is Christ the Lord.
Luke 2:8-11.

For Christ is born of Mary;
And gathered all above
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth
And praises sing to God the King
And peace to men on earth.

O holy Child of Bethlehem,
Descend to us, we pray,
Cast out our sin and enter in,—
Be born in us today.
We hear the Christmas angels
The great glad tidings tell,—
O come to us, abide with us,
Our Lord Emmanuel.
—Phillips Brooks.

YOUNG WOMEN'S RALLIES

It was the Editor's privilege to meet with two large groups of Young Women, at the Y. W. Rally of Chicago Presbyterial, and later at the Y. W. Rally of Monongahela Presbyterial.

It is always cheering to be with the fine leaders of Young Women in the various presbyterials and it is a great pleasure to mingle with the girls who attend these meetings.

It might be appropriate to say again, that there is nothing more vitally important in the WGMS than enlisting the young women and girls. There are hundreds—yes thousands—of these girls in our churches who are not yet identified with the Young Women's Missionary Society. Many organizations are bidding for our girls—organizations, often fine in themselves but not of first importance in the life of a Christian woman. Our organization must either "recruit or retreat."

We need continual recruiting of younger women to help us meet the need of the rising generation. Thinking back to the beginnings we realize that our missionary society and those of other churches were organized largely through young women—young matrons who grew with the work, and a few of whom are still with us. It is young women who become the volunteers for the fields; it is young women who are appointed to go as missionaries; it is young women that we need to take larger responsibilities in the support of these young women who are at the front. May the fine record of last year be equalled or excelled in this year.

AN APPEAL FOR PRAYER

There is a plan being formulated looking forward to a definite aggressive effort to reach the untaught children of our nation. Dr. J. Campbell White, as chairman of an Interdenominational committee heading this movement sends forth a call for prayer. Two of our Synods—Kansas and New York—have approved the plan. "The National Convention of the Episcopal Church and the National Convention of the United Lutheran Church of America have both taken strong action, urging that this unrivalled missionary opportunity be seized."

A part of Dr. White's letter follows:

HALF OF OUR BOYS AND GIRLS OF AMERICA ARE GROWING UP NOT KNOWING CHRIST. Is not this fact a stirring challenge to prayer that the way may soon be found to reach them with this indispensable knowledge?

The women of the Church are closest to this problem. They best know the needs of childhood and youth. Until women feel this need deeply enough to pray about it seriously and persistently, it is not likely to be met. If a thousand women will agree to pray this problem through, I believe that a movement will be started that will be irresistible.

Reaching 17 millions of unevangelized American boys and girls is in essence the same thing we are doing on all our foreign mission fields. As Dr. Caldwell of our Foreign Board said to me at the Synod of New York the other day: "IT IS THE SAME THING."

If the Secretaries of Prayer Groups will send me their names I will keep them up-to-date on developments.

"IF TWO OF YOU SHALL AGREE ON EARTH AS TOUCHING ANYTHING THAT THEY SHALL ASK, IT WILL BE DONE FOR THEM OF MY FATHER WHO IS IN HEAVEN. FOR WHERE TWO OR THREE ARE GATHERED TOGETHER IN MY NAME, THERE AM I IN THE MIDST OF THEM." Matt. 18:19-20.

J. CAMPBELL WHITE,
432 West 44th Street, New York City.

WORLD DAY OF PRAYER

The World Day of Prayer will fall on March 8, 1935. The theme, "Bear Ye One Another's Burdens" is appropriate at this time when so many women of the world are bearing intolerable burdens. We are asked to pray for a "quickened conscience toward the world's burden bearers."

The program has been arranged by the Baroness Van Boetzelaer Van Dubbledam of Holland and the Call to Prayer has been prepared by Mrs. Robert Forgan of Scotland. The program has been sent to over fifty different countries, translated and adapted to local conditions. In each of our own mission fields the Day will be observed. May every woman of the church in this land have a part in the services of this wonderful Day!

DENOMINATIONAL MISSION STUDY

The new Mission Study book, prepared by the Board of Administration for the whole denomination is now before us. At the time of preparing our program the details of publishing this book were not fully decided. In our programs sent out to societies we could not give the name of the book; we could only say in stating the topics, "From a new text book to be announced later." However, the topics suggested cover the text.

The title, "Seed Corn," is significant and the author, Mrs. Irene Cloud Mercer, has carried the figure throughout the book in a very splendid way. The intimate little sketches of mission workers in India ought to make us more alive to our responsibilities. We hope every society will make a study of the book. It is our book, written by one of our own women who spent years as a missionary in India.

According to the action of the Board of Administration, Stewardship is combined with the study of missions. The book, "This Grace Also," by Dr. John Simpson is recommended. It is full of fine material for those who are searching for the truth on this subject.

THE PETER PARKER CENTENNIAL OF MEDICAL MISSIONS IN THE FAR EAST

One hundred years ago, October 26th, Dr. Peter Parker arrived in Canton, China. That day opened a new epoch in missionary endeavor. Dr. Parker was the first man to be appointed by any missionary board to devote himself entirely to the ministry of healing. Through his efforts medicine came into its own as a distinctive method in missionary endeavor. A method which in its function, spirit and in its results has come increasingly to be recognized as one that is truly interpretive of the Christian Evangel.

From such a modest beginning it is arresting to note the increasing number of doctors that went to the foreign mission field during the hundred years following Dr. Parker's arrival in China. Women physicians and trained nurses both have taken a very prominent place in this field. In 1928, which safely may be said to be the year of maximum missionary foreign personnel in China, there were 801 foreign men and 356 foreign women physicians and 1,007 foreign nurses in Protestant missionary work. Probably no other phase of missionary effort has been accorded a more hearty acceptance and the younger churches are now emphasizing this ministry as part of their own interpretation of the Christian faith.

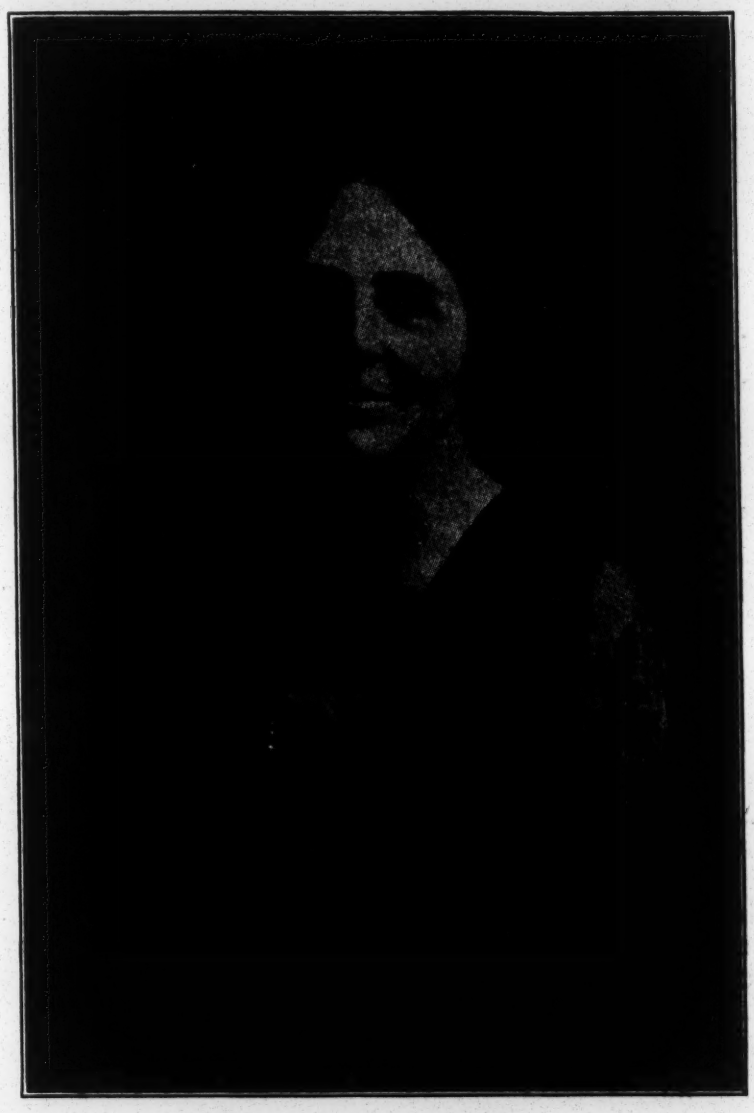
KOREA'S CHRISTIAN CHURCH

The Protestant Church of Korea now shows a membership of 277,581 members, 650 educational institutions with an annual expenditure of 2,138,554 yen, and 30 charitable institutions with a budget of 663,474 yen each year.

HELEN BARRETT MONTGOMERY

One of the greatest women of the present generation has been called home. The name of Helen Barrett Montgomery is familiar to missionary women of every denomination all over the world.

Mrs. Montgomery was unsurpassed as a lecturer and teacher of mission study books. She is best known outside her denomination as the author of six books of the United Mission Study Course: *Christus Redemptor, Western Women in Eastern Lands, The King's Highway, The Bible and Missions, Prayer and Missions* and *From Jerusalem to Jerusalem.*



Helen Barrett Montgomery

Mrs. Montgomery was a rare leader. Hers was a life devoted to the Master; her time, her keen intellect, her varied talents, her wealth, were all laid on the altar of service.

In the Baptist Church, of which she was a member, Mrs. Montgomery filled many important positions.

In Summer Schools of Missions Through her radiantly beautiful life and through her manifold works, though dead Helen Barrett Montgomery still speaks to the women of the church.

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

Christmas Worship

In humble stall the Saviour lay
While shepherds adoration pay—
Shall we not come and worship, too,
The Christ to Whom all praise is due?

And wise men from the East have come
In reverence to the sacred home—
Shall we not bring our gifts, as they,
And at His feet our offering lay?

From stable-door to cross-crowned hill
He went, God's purpose to fulfill—
Shall we not yield Him service true,
His will to seek, His work to do?

O Christ of God, I would enthrone
Thee as my God and Thee alone;
Unto thy servant now impart
A willing mind, a loyal heart!

—F. S. Shepard.

"Glory to God in the highest, and on earth peace, good will toward men." As we celebrate the birthday of our King may it be with praise and thanksgiving. Christ's entrance into the world was heralded by heavenly music. The last clause of the angel's annunciation was, "good will toward men." It was an announcement that the coming Christ was a manifestation of God's good will towards us, an expression of His love. The message of God's love has been sent through the years ever since His birth. In this Season when material things are manifest we sometimes lose sight of God's great Gift to a sinful world. All about us we see shop windows dazzling with red, gold, purple and green lights shining on hundreds of gifts, useful and useless. Our magazines are wreathed in holly, radiating good cheer, gift suggestions and appetizing menus for Christmas dinners. We think of our families, our friends and our acquaintances. We plan gifts for their pleasure and comfort. Have we lost sight of the gift to the One Whose birthday we celebrate? God gave His best Gift at Christmas. Will you give your best to Him?

Bring thy best for He is Kingly;
Bring thy offering full and free,
Thou can'st never match His bounty,
For He gave His life for thee.

Look on all his gifts around thee;
Gifts that make it joy to live;
Best of all, O regal kindness!
He has given thee power to give.

O to give with glad thanksgiving,
Freely, freely we receive!
Counting this thy crowning blessing
That He gives thee power to give.

Christmas should be a good time for giving—giving of our means for the salvation of others. We must give, or die! The attitude of some toward all God's rich gifts to them is well illustrated by two seas of Palestine with which students of Bible geography are familiar. One of these is the Dead Sea. No form of life can live within this sea. The river Jordan flows into it, but there is no outlet.

"I looked upon a sea,
And, lo, 'twas dead,
Although by Hermon's snows
And Jordan fed.

How came a fate so dire?
The tale's soon told;
All that it got it kept,
And fast did hold.

All tributary streams
Found there their grave,
Because this sea received
But never gave.

O Lord, help me my best,
Myself to give,
That I may others bless
And like Thee live."

Only by giving do we live. Someone tells a story of an artist who was once asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on canvas an old deteriorating, ruined building he painted a stately edifice of modern grandeur. Through the open door could be seen the richly carved pulpit, the magnificent organ and the beautiful windows. Within the grand entrance was an offering plate of a bright design for the offering of the worshipers. Just here the artist's idea of a decaying church was made known. Right above the offering plate there hung a square box bearing the words—"For Missions"—and right over the slot through which contributions ought to have gone he had painted a huge cobweb.

With the love of God in our hearts we will celebrate the Christmas Season, with praise and thanksgiving, and present to Him gifts that the good news of salvation may be carried even to the uttermost parts of the earth. We should give of our means, but most important we must first give ourselves. Christ is the center and source of a true Christmas. Unless we recognize that God came to earth in the person of a child born in Bethlehem of old, we have no Christmas. The Christ is the world's Saviour. At this Christmas Season may we dedicate ourselves anew to making known the world's Saviour. He died for all peoples.

THE 1934 THANK OFFERING

Our thank offering year closes at midnight December 31, 1934. Please remit all offerings to our general treasurer in plenty of time to be included in this year's offering. In sending Life Membership money, which is a part of the Thank Offering, please send name and address with the money.

ANNUAL THANK OFFERING BLANKS

Report blanks were mailed to your Presbyterial Thank Offering Secretary October 15th. If a secretary has been elected since April 1st, we ask that the secretary whose name we have, will please send the package to the newly elected one and notify us of her name and address. We hope all secretaries will send us a complete report this year. If there are new societies in the presbyterial, please give this information; also if any societies have disorganized or merged with others, please report. The total number of

societies in the presbyterial must balance with the number of societies reported in the Statistical Report of 1934.

That the presbyterial may have a place on the Honor Roll each society must have a Thank Offering and report same to the Thank Offering secretary and she must report on time to the general secretary. Try this year to receive a report from every society. These reports should be made by the Thank Offering secretary, just as the money is sent by the society treasurer to the treasurer of the presbyterial. The treasurers can help, too, by giving the correct amount to the Thank Offering secretary and telling her that the fund is completed and sent to the presbyterial treasurer.

SENIOR LIFE MEMBERS
$25.00 Each

From October 1 to November 1, 1934

11. Mrs. J. J. Hagerty....Lynhurst, N. J.
By Mrs. J. Aldridge
12. Mary B. Shields.New Wilmington, Pa.
13. Mrs. R. M. Park.....Cleveland, Ohio
14. Mrs. Florence Frew...Cleveland, Ohio

WOMANHOOD TODAY

We thank Thee Lord for Thy sweet Heart of Grace
Revealed in womanhood in these black days;
For her high courage under bitter stress;
For her new spheres of wondrous usefulness;
For her heroic fortitude in loss;
For her most patient bearing of her cross;
For her high seizure of the times' dire needs;
For her sweet sum of self-denying deeds;
For her self-adaptation to the claims.
Of these new days.

—Oxenham.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Allegheny Presbyterial — Avalon Y. W. M. S.—15 members. Mrs. Marion Schieb is president. The organization is showing a desire to start off with earnestness.

San Francisco Presbyterial has a new organization at the Stewart Memorial church, San Francisco. The name of the society is "The Tillicum" Teen Ave Circle—20 members. The president is Esther Arnold.

The following notice came from Miss Zaugg who is sponsor of the new society in *Mansfield Presbyterial*:

> The Ida B. Little Girl's Circle was organized at Reedurban Church, Mansfield Presbyterial, October 5 with fifteen members. Marjorie Swigert R. D. No. 1, Canton, Ohio, president. Miss Ruth Zaugg, R. D. No. 4, Massillon is sponsor.

Do not let the fall go by without caring for the girls in your congregation in a missionary way. Some one will have a little responsibility to keep a new society going properly, but you will be glad some day you made the effort and the sacrifice.

TO PLEASE OR NOT TO PLEASE?

This is the question. What should be our attitude? We hear unfavorable comments sometimes on those who are ever seeking to fit in to emergencies. There are those who call them spineless, without backbone, having no minds of their own, or of desiring to be in the limelight.

On the other hand, we meet up with those who go when, where, or how they choose, regardless of whether it helps or hinders another. They say they do what pleases them just as if they were the only persons in the world to be suited.

Just what should be our position on the question? The Golden Rule is a sufficient answer—just to be and do towards others as we would have others be and do towards us.

In the light of this rule, the person who submerges self to best serve others is the one to be commended.

We have all failed to please now and again, perhaps very often. It may have been a case of pre-occupation or simple thoughtlessness—let us hope it was not because of a deliberate purpose to displease. If we endeavor to practice the Golden Rule, we shall be less blameworthy, we are sure of this.

Unselfishness is the need of the hour. May we try to be "comfortable" companions. You have heard it said that some individuals "rub you the wrong way." We all know this, but have we considered that sometimes we may be the transgressor, the one out of sympathy?

One of our sainted missionaries tells of having a room-mate in college who was apparently at odds with her. Then she began to consi-

der—"Perhaps I am not agreeable to her." Soon co-operation was in progress and the two girls became fast friends. Each submerged self and emphasized the other one!

But suppose such a happy ending does not come, then what? One who was wise in the ways of the world and a child of God said that if you were not conscious of any breach on your own part, just ignore the ill-treatment on the part of the other and preserve the calm of innocence. A fire is not lessened by adding more fuel!

The usefulness of many people is curtailed by selfish living. No organization knows this better than the Church and her agencies. Many missionary societies are made all but valueless through the inconsideration of some of the membership. If there ever was a day when the Golden Rule needed to be both preached and practiced, that day is today. Evidence? Empty pews, sparsely filled chairs, discouraged leaders, cold indifference on the part of those of whom better things are expected, all of which cry out for a revival in soul, a facing-about of mind, an acceptance of the share of responsibility, a consecration of self and service to God and others.

"Even Christ pleased not Himself!"

YOUNG WOMEN'S SPECIAL WORKER COLUMN

Mrs. Ruth Lobaugh Walker of Gore, Ethiopia, writes, "We have had a pleasant rainy season,—light rains and bountiful gardens. We have had little sickness although now many are having colds."—(This was in September.) This morning I tore a couple of sheets into squares and every pupil is the proud possessor of a "hankie." We hear of many deaths at Sayo, from flu, almost a second 1918 visitation. Mr. Hasty wrote from Doleib Hill, the Sudan, that they had much flu there. It makes us grateful that we have been spared.

A second five dollars has been received to help with the care of our little schoolgirl, Hanna. The donor chooses to remain unknown, but through *The Womens Missionary Magazine* we wish to thank her.

When I told Hanna that a kind friend in America wanted to help her and had sent her a lovely colored picture, her face lighted up and she fairly beamed. Before long she must go back to her mother in the country, for when I am not here to keep my eye on her, I believe she is better off with her mother. No doubt there will be no girls in school next year, or but a few of the very small ones, as the parents do not wish them to come to a 'mixed' school when no woman teacher is there to supervise. We are all very grateful for the interest of this person in our little girl."

Mrs. Walker is hoping to be able to leave on furlough in November. She may reach home about the time you read these lines or a little later. She is hoping to be in America at the time vacation in school work falls due in Ethiopia. By so planning, she will be able to cut short the time the school will be without a woman teacher. You see she has no one to step in and assume entirely her line of work. Miss Bayne, the nurse, has her own tasks. No other woman is there but the wife of the doctor, Mrs. Dougherty, and she has a goodly number of small children in her own family.

TEN YEARS GONE BY

Ten years ago a group of girls sixteen years of age, organized a missionary society, naming it "The Elizabeth Ayers Circle" in honor of Mrs. R. E. Ayers, who was in India with her husband and children and was a member of our Church at that time.

Miss Louie Connett was the adviser, and under her direction the society grew and became a working force in the Church.

During the decade, nine stud

books have been completed, ten Thank Offerings have been taken, and Christmas and Thanksgiving baskets given away. Hospital supplies for the George Memorial Hospital were sent, layettes for Tama, Iowa, mission were made; scrap books for a local Children's Hospital were given. Furthermore, the Circle supported a girl in India for several years. This girl graduated this year and became a Bible woman. The extent of this work will never be known.

From the beginning, it was the policy of the organization that the monthly meeting must take place whether five were present or fifteen. Another principle, which was strictly adhered to, was that all departments of the meeting be done —devotional exercise, study of the book, Thank Offering service, business meeting. The training which was thereby gained did immeasurable good. The blessing of doing mission work has descended upon the many girls who have been members, and upon the Church in which we have all worked.

On October 2 of this year, the Society celebrated its Tenth Anniversary with a banquet at the Charminel Hotel. Mrs. Ayers was guest speaker. Her address was entitled, "Indian Spices."

Miss Emily Stewart and Miss Vera Okert, former members, sent regrets and best wishes from Washington, D. C. The session of the Church and the Women's Missionary Society sent letters of appreciation to the Circle and Miss Connett, commending her splendid, unfailing work, her sterling example and her spiritual witness.

The Alumni presented corsages to Mrs. Ayers and Miss Connett, and the present organization gave Mrs. Ayers a fountain pen and Miss Connett ten roses, one for every year of the society's existence.

One of the very fine talks made was by Miss Eula Martin, our President. "Looking Forward" she pointed us to Him who said, "Go ye into all the nations." She set for us higher goals, higher ideals, and greater work.

May we reiterate our thankfulness of our Circle, for what it has meant in the lives of the girls, and for the excellent foundation which has been laid for further missionary work.

Leaders and charter members of groups just beginning should look ahead and catch the vision of work which can be done, if one be patient and perservering.

Reporter,
Miss Doris Zirkle,
1st Church, Columbus, Ohio.

METHODS

The contributors of ideas this month are the following:

1. *Mrs. R. T. McGill,* Box 534 Morgan Hill, Calif.—Verna Pillow M. S. —Y. W.

2. *Mrs. Ivan A. Thomas,* Warren, Ohio.—The Feisima M. S.—Y. W.

3. *Mrs. Wm. F. Thomas,* 2112 Delaware Ave., Wilkinsburg, Pa.—W. M. S.—2nd Church.

4. *Miss Edith B. Hickman,* 801 Union Ave., N. S., Pittsburgh, Pa.—Mary C. Porter S. M.

5. *Mrs. Wm. Hendricks,* R. D. 7, Bellevue, Pa.—Highland Community Church—W. M. S.

6. *Mrs. H. H. McConnell,* 117 W. Hutchinson Ave., Edgewood, Pittsburgh, Pa. — Guild-Y. W., 2nd Church.

7. *Mrs. C. W. Crane,* 3142—10th St., Rock Island, Ill.

8. *Mrs. C. P. Swihart,* Canonsburg, Pa.—Dora B. Whitely Circle—Y. W.

9. *Mrs. W. H. Kamerer,* Butler, Pa.—2nd Butler—W. M. S.

1. On the blue cover is a picture of the church, mountains forming the background. The society met on "Indian" night in a log cabin. It often meets on the beach and has a variety of meetings the members enjoy. It is easy in California to have out-

door meetings as rain is the exception.

2. One of the roll calls is, "A good feature of *The Women's Missionary Magazine.*" Another is, "My wish for my society." Do we have any well defined thought of what a society should be?

3. The stated aim is, "To have each member strive to be present at every meeting; to increase the membership at least 10 per cent; to pray unceasingly for the good of our society." The spirit of the society is expressed thus, "Give the world a thought of cheer, Do your best and never fear."

4. Motto, "Workers together with God." Mrs. Mary Clokey Porter's likeness is found on the fly leaf. Each girl has a prayer partner and is asked to pray for and write to her. Her missionary, prayer partner, looks out from the booklet and expects faithful support. The committee assures a "surprise" in every program!

5. A new organization and its first program. This first booklet contains the names of the charter members—twenty-seven of them—and the program of the organization meeting. The society had a real missionary program its first regular meeting, thus losing no time in getting to foundation work.

6. The blue cover with a cross of gold in the center is attractive. The members of the Home for the Aged are to enjoy one program. An intriguing topic is, "Broadcast by Magazine Celebrities." Further emphasizing the subject of the magazine is the presentation of the play, "M.R.A."

Thus was a splendid idea. The members would get a new touch with all the activities of the WGMS of which they are a part.

THE PLEDGE

7. "I the undersigned, do hereby signify my desire to be a member of the.....society and agree to be faithful in attendance at the regular meetings; to take part in all its activities to the best of my ability; to do my part in preparing and presenting an interesting program when asked to do so; to take part in entertaining and to try to get new members whenever possible. I also promise to pay my dues regularly and promptly; to act on committees or do anything I can to advance the society in any way." Perhaps your society would like to include a pledge in the annual program.

8. An attractive circular booklet, a study in black and white. Each month is introduced by the *prelude*, "Into my heart," a phrase from the verse having this line, "Come into my heart, Lord Jesus," a very good prayer to open each meeting. Temperance is to be discussed in a very pointed way as well as regular mission topics, stewardship, etc.

9. This society is within easy distance of the Orphans' Home and has arranged for a handkerchief shower. Of course, distance does not need to interfere with such a project. "My sister in prayer" and "Red Letter Friend" are two special features, the name of the member representing the latter being on a card clipped to the program near the back. She is to receive a call from you or a notice before each meeting as well as a card now and then or any little pleasant thing that may be possible. At the *last* meeting of the year, the *identity* of the "Red Letter Friend" is to be *made known.*

THE PRAYER PERIOD—How to encourage the members of a society to take part in prayer, is a question often asked. A new Y. W. society in the Avalon Church, Pittsburgh, used the Prayer Cycle thus at their meeting: Each member, on entering, was given a slip of paper on which was written the name of a missionary, her place of labor, the type of work she is doing and the special need for prayer. When the prayer period came, each one took her turn making a definite prayer.

GIRLS' CIRCLE PROGRAM

By Mrs. J. C. Smith, 1860 Shaw Ave., East Cleveland, Ohio

"Adventures in the Land of Fluttering Wings and in the Land of the Lion's Skin."

GENERAL THOUGHT — Treasure hunting. Use two leaders throughout, one being a devotional leader who leads the seeking after spiritual treasure. She should wear white and carry an open Bible.

PRELUDE—No. 191 B. S. H. After the number is played throughout the chorus, as a solo, may be sung as a

CALL TO WORSHIP, perhaps by the devotional leader.

DEVOTIONAL LEADER — Our adventure tonight is treasure hunting. Nearly two thousand years ago the world's Greatest Treasure, the Pearl of Great Price, was given to mankind for all time. His coming was heralded by angels "bending near the earth to touch their harps of gold." We will learn about it in song.

SING—No. 186 B. S. H., stanzas 1 and 4.

PRAYER—That we may be worthy.

DEVOTIONAL LEADER — The Supreme Treasure, God's Gift of His Son, was given to the whole world—not to use alone. Each one must find the Treasure for himself, though we have been given instructions as to finding Him. Reads Matt. 7:7-8. Jer. 29:3. Having found the Christ by seeking for Him we find Him offering to us His great gift—eternal life. But we can receive it from Him only by accepting it, believing. Read Matt. 10:42. John 3:36 and 11:25. These verses are the golden keys which unlock the gates opening on the path to heaven. Treasures indeed! Ours for the seeking.

LEADER—God has many treasures on earth for us, and many earthly jewels of His own that He expects us to bring to Him. First, we have our "Bible Treasure Chest" which has just been opened for you. Another treasure is wisdom.

DEVOTIONAL LEADER—Prov. 3:15.

LEADER—Another is knowledge.

DEVOTIONAL LEADER—Prov. 20:15.

LEADER—One of our storehouses of the treasures of knowledge—missionary knowledge—is our *Womens Missionary Magazine.* It is full of golden nuggets. One of these nuggets tells of New Methods for the New Day in Ethiopia, p. 130 (November, 1934, *Womens Missionary Magazine*). Another nugget is a description of an Outdoor Bible Class in the Sudan, p. 136. (These nuggets may be presented by one or two circle girls).

LEADER — Christ in selecting jewels for His crown desires them of all colors. (Display Copping's picture, "The Hope of the World" depicting Christ in the center of a group of children of all nations. This picture may be purchased at many local stores, or may be ordered from "The Missionary Education Movement," No. 150—5th Avenue, New York City. Price 60c.) Many of them are, "Diamonds in the Rough" and must be polished by education, Christian instruction in the way of life, and by loving treatment of bodily and spiritual ills. Our storehouse of knowledge tells of some of these jewels, precious in the sight of the Lord. May we help to make them fit jewels for His crown. We shall hear of a few of these: Story of Villagers—p. 129; Day by Day in Sudanese Homes—pp. 133-135. These gems need polishing, do they not? Someone will now tell of Hada Nessie, an Ethiopian jewel found by our mission, but polished to shining worth by prayer. Many a young American girl starts a "Hope Chest," a chest of treasures

for the home she hopes to have some day. A Sudanese girl has no "Hope Chest". (See p. 468 *Womens Missionary Magazine*—May, 1934).

DEVOTIONAL LEADER — Wise men brought gifts to lay at the feet of the child Jesus, as an act of worship. May we bring like gifts of gold and frankincense and myrrh to Him the gold of our love.—(Solo, unannounced, No. 260 Bible Songs Hymnal first stanza.) the frankincense of our prayers—(Sentence prayers for the native people and the missionary workers of Sudan and Ethiopia for which slips have been given out) and the myrrh of sacrificial service.

Prayer song—to be sung to the tune of "The Rosary"

"Our girlhood's golden hours, dear Christ,
We give to Thee, we give to Thee;
And lo! we garland them with roses white,
Sweet emblems of our purity;
Each hour a song, each rose a prayer
Of adoration and of praise;
O keep us true unto the end
And bless our gladsome days!
Dear Christ, we glorify Thy name;
All, all for Thee our star's unfurled;
For Thee our candles gleam. Make us the flame
To light the world, O Christ, to light the world!
Amen, Amen!"

SOCIAL HOUR—Treasure Hunt for Refreshments.

Book o' the Month for Girls—"The Rainbow Empire" by Dr. Stuart L. Bergsma; or, "Camp Fires in the Congo" by Mrs. John M. Springer; or, "Sons of Africa" by G. A. Pollock.

HOME MISSIONS DEPARTMENT

By Mrs. Wm. S. Cook, 1201 Sixth Avenue, Beaver Falls, Pa.

Miss Josephine Jane Zucchi writes of the work in the Cranston, R. I., mission that almost all of the winter classes have been started. The attendance has been fine and the children show great interest. The Junior League is using the course of lessons prepared by Mrs. Chas. Fulton. The Sabbath School attendance is growing each week. The mission will move into more commodious quarters the first of November. Miss Zucchi does not report that she has been able to procure sufficient chairs to accommodate all who come. She does say that God is blessing the work, and that many who formerly were unfriendly, are more kind towards the mission.

Miss Mary Geyer of the West 44th Street., New York Mission, reports that a group of boys who have not had any religious training are coming to the Sabbath School and this gives a wonderful opportunity to lead them aright. God is working in this neighborhood for they have seen results.

Mrs. Mary Ciancio of the Second Italian, Pittsburgh, writes of a very interesting Hallowe'en party given for the younger people of the church. Some of the parents came too, and all had a fine time. Fifteen women attend the Missionary meetings, and thirteen Juniors attended the Junior Rally. At the fall communion three united with the church. There was one baptism and one wedding during the month.

Mrs. Frank Lieske of the Langeloth Mission had charge of the afternoon devotions at the Fall Rally held in Washington, Pa. The theme chosen was "Daughters of the King" based on the forty-fifth Psalm, beginning with the eighth verse. At the close of meditation on this scripture, the girls of the mission, who accom-

panied her, sang "The Palace of the King." We are sure this brought the message home to all present.

Two of the Junior boys and a woman from the Bible class united with the church at the last communion. These accessions rejoice the heart of the missionary.

Miss Ella Montgomery has returned from her vacation spent at her home in Washington, Iowa. As this was her first vacation in two years, and she was away a little longer from the mission than the people expected, they feared she was not going to return. The week before she returned a special meeting was called, as they told her later, "to make special prayer for your return," and they added, "Our prayers have been answered, there were not many present but God heard." These prayer meetings are being continued, and a few more attend each week. Each one present leads in prayer, and is taking turns in conducting the meetings. When asked, they say, "I never have, but I will try." What more could anyone do?

Mrs. Jennie Nicol now working in Grace Church, Montabello Park, Los Angeles, writes that it has been a busy month with dedication of the new building. The auditorium and several of the Sabbath School rooms were filled. The service was solemn and deeply impressive. The attendance at Sabbath School has been gradually increasing, with six new pupils last Sabbath. The Presbyterial Day of Prayer was well planned, well attended and unusually helpful. Mrs. Nicol made ninety calls during the month.

Frenchburg and Ezel are so deep in Evangelistic meetings that no one has time to report. The Home Secretary, with some friends, visited each of these missions for a few days this fall.

We found some new faces among our workers. Mr. and Mrs. Pierce, Miss Meda Reynolds and Miss Helen Woodruff at Frenchburg.

Mrs. Pierce is matron of the Boy's dormitory, and Mr. Pierce is general all around man, having charge of the water system, electric lights, furnaces, etc., etc. Miss Meda Reynolds, R. N., is in charge of the hospital. Since our visit a clinic has been conducted when seventeen tonsil operations were performed. Dr. Overstreet of Lexington, Ky., was the surgeon in charge, ably assisted by Dr. Joe Maxwell of Ezel and our own Miss Reynolds. Dr. Overstreet praised his assistants very highly. All patients had a good recovery.

Miss Woodruff is substituting for Miss Helen Wright who has been granted a leave of absence for a few months, caring for her mother who is ill.

The school enrollment numbered two hundred and thirty-one at the time of our visit.

We are still hoping that a physician will locate in Frenchburg. Since Dr. Esther Mitchell left, this whole section is left without a physician except the County Health doctor who is located in Frenchburg. We also found some new faces at Ezel. Mr. and Mrs. Gabbard are taking the places of two members of the faculty, who resigned at the close of the school term last May. They are both fitting in to work in an admirable way. Mrs. J. C. Alter has returned to the people she loves and who love her. Her work is to do whatever her hand finds to do, and she says "the days are not half long enough." She is a "retired missionary still in active service." We were glad to find Dr. Joe Maxwell and famliy located in Ezel. They are fitting into the place nicely. They love the church, the school and the people and I am sure the people of the community love the Maxwells from the very fine reception and the bountiful "shower" tendered them.

We hope to have a report of the evangelistic meeting in time for next month's magazine.

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

INDIAN RELIGIOUS GROUPS

To be more specific concerning the spiritual need of these Indians we will consider four religious groups, viz., the Christians, the "Peyote" Christians, the Drum, and the Dog Feast.

1. We reported this year 60 members of our church here at Tama. We should give praise that there are a goodly number who are willing to be counted on the Lord's side. They need to read and study their Bibles. There is great need for Sabbath School Teachers and church leaders from their own midst. In the "Christian Union Herald" of June 9 there was an appeal from Ethiopia for prayer that God would raise up an Ethiopian leader from among the Christians there. We can understand that appeal for it is the great need here. The need is not so much for intellectual understanding as for a work of the Spirit of God to bring about consecration.

2. Most of those in the "Peyote" group were nominal Christians before joining this cult. In fact they claim it is a Christian church and it is organized in Oklahoma under the name, "Native American Church." Their distinctive characteristic is the use of the narcotic-drug, "peyote" as the Bread in the Holy Communion. They hold their meetings only when they have a supply of this drug. It keeps them awake for 24 hours, so they usually start their meetings on Saturday evening and the effect of the drug continues through the Sabbath. This drug enlarges the retina of the eye and causes them to see wonderful color effects. They think of these color effects as visions of Christ and claim the drug is the Holy Spirit revealing the truth to them directly so that they do not need to read the Bible.

Surely such a travesty on the Lord's Supper and the Holy Spirit of God is a work of the Devil. This thing was started by a white man, a government agent, in order to profit from the sale of the drug. It makes one's heart sick to think of the way some of these people are being deceived, and almost angry at others who know better but are keeping up the deception for personal gain. The government is handicapped in legislating against the use of this drug in this manner because the Indians cry, "Religious Persecution." We find it is useless to argue with them. It seems all we can do is to love them and pray for them that God may help them to see the lie and turn from it. Won't you pray for us and for them?

3. The third group we call the "Drum" because they use the drum to accompany them in ceremonial dances. This is typically Indian. There are four drums on the reservation. Each drum is in the care of a different man and in the winter these four homes are the regular meeting places of this clan. But in the summer they have a common meeting place in the open. In the edge of the woods a circular place about 25 feet in diameter has been leveled. This is fenced in and seats made all around the inside of the fence in one big circle. The drum beaters sit around the drums on the ground in the circle and chant in a high pitched voice as they beat the drum. The older men rise and dance from one foot to the other without moving out of their tracks. The younger men move out into the circle and put more motion into the same rhythmical dance. They rest every few minutes and sometimes there are speeches admonishing faithfulness in attendance upon the ceremonials. The summer dance season is opened by a four-day celebration at the planting time. This year it was May 3-6.

During the recent drought they

had special meetings to pray for rain. This indicates the recognition of a higher power and these ceremonials seem to express the highest religious attainment of the Indians. Some of them say they are worshiping God. But they do not worship or pray in the name of Christ. They do not proclaim Christ and him crucified. So these too need the gospel for "there is none other name under heaven given among men whereby we must be saved."

4. The special meeting of the fourth group which we have called the "Dog Feast," is held in a wickiup. The wickiup has to be made ceremonially clean and the fire started in the old way with flint and fur. The necessary things for starting the fire thus are kept in a "Sacred Bundle." This bundle also contains charms and images. No doubt with most of the Indians in this group the *feast* is the prominent element. Yet there is some element of sacrifice in the killing of the dog for the worship of the images kept in the sacred bundle. Oh, it hardly seems possible that right in the heart of America animal sacrifices and idolatry still exist even in this remote way. Have we not enough spiritual power to lead these needy people to a knowledge of Jesus Christ our Lord? Could we not unite in prayer that the power of God work in the midst of the Indians?

(Part of an address by the *Rev. F. C. Patterson,* Tama, Iowa).

INDIAN ARROWS

Oregon Presbytery held a prayer retreat and fall meeting at Simnasho, Oregon, on September 11 and 12 with about twenty-five (25) in attendance. Mr. Boyd kindly lent enough cots to accommodate the crowd, (each one brought his own blankets, pillow, etc.), and very generously entertained the visitors at lunch at the I. C. C. Camp at Warm Springs.

Rev. and Mrs. J. Boyd Patterson of Albany, Oregon, have very kindly taken Arthur Petrie, eldest son of the Manse at Warm Springs, into their home so that he might be able to attend High School. The other Petrie children of school age are attending the Indian Government School at Warm Springs.

Three years ago this fall those two faithful Christian Volunteers, Mr. and Mrs. T. J. Means, started work among the Indians at Celilo Falls, near The Dalles, Ore. Their little Sabbath School is composed of children of itinerant fishermen who come during the fishing season. The Christmas season always affords a fine opportunity to reach the parents as well as the children with the beautiful Gospel story. I quote from Mrs. Mean's letter: "As we work and pray together in this field there is a bond of Christian love that reaches from us on the Pacific to you on the Atlantic. And we earnestly hope and pray that some day there may be some redeemed souls to His honor throughout eternity from this field."

There is a waiting list for quilt patches at Tama! We are grateful for all those that have been sent and twenty Indian women have received them, but still there is need for more.

A register of visitors at our Indian Mission at Tama, Iowa, shows that 96 interested persons visited that Home Mission Field during July, August, and September. They came from ten states, far and near, and one came from India. These visitors will be informed first hand, and we trust more earnest intercessors for this needy work.

FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

THE SUDAN

The Sudan Missionary Association met in August. Miss Ray Huffman, R.N., was president and she was a very efficient one who kept things going quickly and smoothly, which enabled the missionaries to finish the work in four days. Miss Aulora McIntyre proved herself a fine secretary. The reports of work in all the stations and in every department were very encouraging in a time of general discouragement. Real progress has been made in both the North and South Sudan. At Nasir the medical work has "boomed." More than 12,000 patients were treated in the hospital, everyone of them being treated by a missionary. This means an incalculable influence on the people for a great radius. The school work at Nasir and Doleib Hill has done well. The missionaries in both places are more and more finding a program that will not detribalize the boys and girls but will fit them for improved village life and thus influence their entire tribes.

There has been a remarkable development in the work among women in the homes of the North Sudan during the past year. There is a corps of Christian women going about every day in the cities and teaching the most evangelical type of Bible lessons to women of the very best classes of society. In addition they have hundreds of hearers who are not regular pupils.

The work of the Christian Training Home has also been very gratifying. Miss Una Coie has charge of this work. The course of study has been made equivalent to that of the Girls' Boarding School and this has made the Training Home more popular. The first graduate is working in Wad Medani. She is busy and happy in her work and her reports are pleasing. We are glad to have another field opened and are thankful for this report of encouraging work. Let us pray that this may continue during the coming year and that many souls may be brought into the Kingdom through the instrumentality of our workers.

ETHIOPIA

A letter from Rev. Bruce B. Buchanan tells of the return of Miss Isabel Blair who reached Sayo on September 29. She was looking well and was already at work in the school. He writes: "Sayo is very fond of her and she was met by at least a hundred folk who went out on the road to greet her, most of them going to Burka Badessa some six miles distant. As there were about twenty-three mules and horses in the procession it was quite a reception. The next day 460 people were at church to meet her."

The Ethiopian Mission was looking forward to the meeting of Council on November 15 where much business would necessarily be taken up as there was no regular meeting held last year.

There has been quite an epidemic of influenza at Sayo and unfortunately Dr. Bergsma was absent for a time seeing his family off to America. The nurse in charge had a difficult time. We pray that the disease may have been stayed by this time.

EGYPT

Miss Mary Frances Dawson is one of our girls working in the Girls' College in Cairo. She writes of the beginning of the work in the school. "The enrollment this year is very encouraging, more than at the same time last year. A good many new girls have come in. The proportion of Mohammedans is the same—about

one-half the enrollment. (This seems to be about the proportion in all of our schools in Egypt.)" Miss Dawson's particular work is in the Domestic Science Department. She has spent a number of years in the College and is thankful for her experience there. She is sometimes dis couraged as results seem small but at other times feels it means much to the girls in Egypt to have this opportunity to study Domestic Science. The girls are much interested in the cooking part and the parents are glad to have them take it. The cooking work is a combination of Egyptian and Western methods. Many of the girls come from homes that are quite Westernized and often ask for Western things. This study is required of all the girls in the school. The summer time in the College is always rather busy with repairing, cleaning, callers, and correspondence to look after. Miss Dawson was compelled to spend part of her summer vacation in Tanta Hospital but is feeling much better.

Miss Lucy Lightowler who has for years worked in Mansoura, was transferred to the Fowler Orphanage in Cairo to take the place of Miss Ella M. Barnes who is now in America on furlough. She writes in a very interesting way about her new work. She loves this work and although it is very difficult she has been helped much by her co-workers and the splendid Orphanage committee. She has been very busy caring for her big family and keeping all the members busy and happy. It was very hot in Cairo during the summer and this added to her other difficulties. Their first work of the summer vacation was making quilts for the girls' beds. Old sweaters, woolen dresses, and bath robes—all too worn to serve as clothing any longer—were sewed together and covers were made of bright colored calicoes all sewed together and knotted in squares to hold the "insides" in place. The girls would wash the tile hall and then spread their quilts out flat and go to work. "Such chatter, laughing and singing would be hard to beat."

The next job was for some of the teachers and big girls to make clothing for the small girls. They made over 150 little undergarments ready for the months ahead. Then outfits had to be made for eight girls who were going away early in September. One went to the Luxor School, another to the Teacher Training Class in P.M.I. (Pressly Memorial Institute), another to the Bible School in Tanta and two to the Mary Clokey Porter School in Tanta. The three who had graduated in June began work; one went to teach in the Bible Women's Training School and two entered Assiut Hospital to train as nurses.

Miss Lightowler said: "This does seem such a wonderful work to me to take girls like these and give them the opportunity I believe God meant them to have. Of the three graduates one has been baptized and is now living a beautiful Christian life; the other is asking for baptism. The third was a Coptic Christian. All were poor."

The Fowler Orphanage has no appropriation in the Mission budget and is not supported by the women of our Church but we feel that it has done a wonderful work for the girls of Egypt. The teachers testify that the Lord has never failed them when money was needed for food or for shoes for little feet. Let us pray for Miss Lightowler as she carries on this very difficult work, that she may be given strength for her duties and that she may be used in bringing many of these girls to a knowledge of Christ and acceptance of Him as Saviour.

INDIA

A few echoes of the Annual Meeting of the Mission in Sialkot have reached us but we must wait for a time to get full reports of actions taken. There seems to be a fine system in getting ready for the enter-

tainment of a large company. Months ago the devotional leaders were selected and the entire program arranged with great care. Two days before the opening meeting a committee takes charge and gets everything ready for the big crowd. A large tent is put up for the school boys and their dormitories are used by the guests. They have a Dormitory Committee; someone has charge of buying the food and planning the menus; one has the bread, another the tea, coffee and lemonade. Another looks after the milk and butter, and one takes charge of the silverware and table linen, counting each piece as it is given out and returned. Each has her own duties and "many hands make light work."

One writes: "We are all praying that this Annual Meeting may be a time of special blessing for all of us. We have so many peculiar problems this year that we need special wisdom and help from God in dealing with them; but He has promised to give us the wisdom we need and so we are resting in His promises."

During the early session the Chapel in memory of Mrs. W. B. Anderson was dedicated. It is a lovely little building. Mr. and Mrs. Crowe have given much time and thought to it and they both have a rare gift in that line. Rev. Mr. Crowe preached the dedicatory sermon. His text was from Psalm 122: "I was glad when they said unto me, 'Let us go into the house of the Lord.'" It was a beautiful service. At the close the audience went to the main hospital building for the unveiling of the tablet in memory of Mrs. H. C. Campbell. Miss Emma Dean Anderson gave the tribute and Miss Lillian McConnell led in prayer. We hope to get later word of the details.

While Miss Evva Hartig, R.N., of Jhelum Hospital, was away for her holiday, Miss Margaret Murdoch took her place as a sort of hospital guardian. The people thought she was a new American doctor and were asking when she would begin to operate (or "do big operations," as they say it). Miss Murdoch says: "It is most interesting here. Today in the rain a patient arrived on horseback from a village some ten miles away. She was too ill to walk but on the way they had held her on the horse. The tiny colt beside its mother in some way got tangled up with the horse's feet and in the excitement they let go of the woman and she fell off. So although she was ill before, she has added bruises and all the skin off her shoulders. I have had some interesting times talking to the women. Yesterday all were very keen to listen to the Word. After having talked in the wards I was coming to the house at about 12:15 for lunch when a group called to me to please stop and talk to them. They were some visiting friends of patients and were sitting out under the big tree in the shade. On Sabpath I played the victrola for about two hours—hymns and psalms in Urdu and Punjabi—and how they did enjoy it! They listened to the same ones over and over again. Of course it takes a long time for them to really understand what is being sung, especially those in Urdu, since these are for the most part illiterate Punjabi-speaking women. There are about 36 or 38 patients here today in charge of the Indian doctor and nurse. It has been very, very hot but today a rain has lowered the temperature until it is quite comfortable."

Miss Murdoch also speaks of her work in Campbellpur and says: "The work in the Sabbath School and among the Juniors has been most satisfactory. The Sabbath School is held in the pastor's house as our borrowed church is too far away for the majority of the people in hot weather since they are not free for church only during the middle of the day. There is an evening service that many attend but the children cannot get to it so we started the children's

church after Sabbath School for them. Doors in the city are open and people are ready to listen in almost every house. One wishes for many more hours in the day and for strength to meet the extra hours."

Our two missionaries returning to India reached Bombay, October 5 at 7:00 A. M. Miss Beatty writes that they had a very delightful voyage. She with some others stopped off for a few days and visited Rome, which she enjoyed very much indeed. They expected to spend Sabbath in Delhi and then go on to the Annual Meeting.

We are thankful that all of our missionaries have been kept in safety during their journey and have reached their places of service in health and strength. We pray that they may be greatly blessed as they take up another term of service.

NEGRO DEPARTMENT

Mrs. Ada Kerr Wilson, Secretary of Negro Work, 412 S. Main St., Zelienople, Pa.

Robinson Memorial Hospital reports much sickness and many accidents during the summer. A patient from Arlington, was brought to the hospital under the care of our physician, in a serious condition, a victim of tuberculosis. He was cared for a while but did not respond to the treatment. He was carried to his home where he died a few weeks later. One of the school boys was badly burned about the face requiring careful attention; a community boy, who was riding a mule, ran into a passing truck and suffered a broken leg and some internal injury. At present he is feeling fine and will soon be as well as ever. There are at present a few cases of malaria, otherwise health in the community is good.

MILLER'S FERRY, ALA.

We are glad to report that our work has started off this year most encouragingly. The outlook for a larger school is brighter than it has been for the past five years. We have more boarders already than we have had for some time and are expecting a few more a little later.

The teachers and students have entered upon their work very enthusiastically. I have never witnessed a beginning when all seem more cheerful and happy in their work.

The things aside from our school work which are claiming our attentention at present are our Thank Offering and Church Rally, both of which are to be held in November. All the organizations and church members seem very much interested in these events and we are looking forward to very interesting meetings as well as, we hope, successful ones financially.

The matron and girls are very proud of their building. They are raising funds to purchase a large rug for their sitting room.

The fencing-in of the campus, which has just been completed, seems to have attracted the attention of many passersby. Quite a few have driven in and through our campus recently. Some have lingered to ask questions and have made favorable comments. We are now putting out or replacing the hedge and shrubbery which the cattle destroyed for us when we planted before. We are planning a "Beautifying Day" in which the people of the community, especially the Mother's Club and Trustees are to take part.

The Young People's Christian Union and The Sabbath School Convention meets here next week, at which time we are expecting a large number of delegates and teachers.

All our Christian organizatons seem to be at their best. Our young people always take an active part in their meetings and in our Wednesday night Prayer services. Our Sabbath School attendance is good and is increasing.

Yours in the Master's Service,

C. S. Simpson.

PRAIRIE

Professor Peters reports the people here in better shape than they were last year, especially in food stuff. While money is not plentiful, the people pay with eggs, syrup, corn or sweet potatoes for such things as they need. Dr. Johnson who was with them a week, doing much good personal work, was called home by the illness of his wife. Mrs. Betty Taylor Groves, one of the visitors from the Arlington school at Annemanie in a Sabbath talk to the church people, spoke of the W. G. M. S., impressing her hearers with the sacrifices that have been, and are still being made by members of missionary societies for underprivileged people. Rev. Temple, a Baptist minister, of Annemanie, declared his loyalty to his own denomination, but said he was convinced that the United Presbyterians have done more and better work in this section for the uplift of the Negroes than any other church. Professor Thomas Elliot, a former principal at Prairie reviewed the work of the Mission and its accomplishments as evidenced by a long list of successful men and women who were his pupils. He advised them not to rest in past achievements, but to work, and appreciate the good being done now. Professor Elliot suffered a stroke some time ago, which has caused physical discomfort but he is looking well, and is mentally, as alert as ever. He was especially well received by the community folks, which proved they had not forgotten the blessings they enjoyed, through him, from the United Presbyterian Church.

Jubilee Hospitals cared for 67 patients during the month, with seven Major and eleven Minor operations. A most interesting and unusual case was that of a baby two years of age. He had a tumor on the side of his head which obstructed his breathing, so that a very serious operation was performed. The child was a patient in Duke Hospital for five weeks when he was brought to Jubilee. While he is alive at present, he is not expected to recover, and the Duke Hospital authorities want an autopsy to be performed in the interest of humanity, for they say, they have never seen a case like it.

HENDERSON, N. C.

A letter from Dr. Cotton, the minister and principal of the work at Henderson reports as follows:

We are reminded again of the swiftly passing months. We are now about the middle of our second month of school of this season. So far as we can see, things seem to be moving along in the usual way. I think this section of the country has been blest financially above any other section. Cotton is bringing a good price and money is much easier tnan it was last year.

The departments in which you are especially interested seem to be in good condition. We have been able to arrange a program this year for the sewing department which is much more satisfactory than in years before. Forty-seven of the girls in the second year high school are taking double periods each day in that department. Miss Ford states that this gives her a much better opportunity with the girls than if she had them only one period. Besides, these forty-seven girls, she has twenty-two who are taking special work. In her department, therefore, she has sixty-nine girls—all of whom seem to be interested in their work.

Miss Warren has in her department seventy-five girls. They have raised money and have put down linoleum on the kitchen and dining room floors in her department; and they

are now arranging to set up a room in which they may serve hot lunches. We feel this will be a good plan for many of the poor little children, some of whom come to school even without a breakfast.

Mrs. Adams informs me that there are now twenty patients in the hospital, two of whom are suffering with tuberculosis.

A large number of the cases we have now in the hospital are persons who are injured in automobile wrecks, in fights, etc. Liquor has increased crime in our community

We realized especially the blessing of the hospital a few days ago when one of our little girls who was a spectator at a football game was run against by one of our players and had her leg broken. She was taken immediately to the hospital which was nearby and is now very much improved. Had it not been for the hospital, she would have suffered much more. If conditions had been as they were before the Jubilee Hospital was built, we would have been compelled to send her forty miles before she could have had immediate hospital treatment.

J. A. Cotton.

JUNIOR DEPARTMENT

Mrs. W. R. McMunn, Secretary, 302 Hastings Ave., Oakdale, Pa.

MONONGAHELA JUNIOR RALLY

The Forty-second Annual Rally of the Juniors of Allegheny, Monongahela and Westmoreland Presbyterials met in the Fourth Church, Pittsburgh, Pa., on Saturday, September 29, 1934. Twenty-six churches were represented with an attendance of over three hundred. The President, Mrs. E. L. Campbell was in charge of the program which began at 10:30 A. M.

Following the opening devotional service an address of welcome was given by McClurkin Johnson of the Fourth Church. Mrs. A. C. Grant very pleasantly responded to the hearty welcome and expressed appreciation.

A temperance song entitled "Old Man Japan" was presented by Ruth Ciancio. Mrs. C. Rush gave an object lesson on temperance.

Roll Call was responded to with Bible verses given by the Juniors.

New Life-Members were cordially welcomed and introduced by Mrs. Laura B. Thompson assisted by Mrs. Edward Stotz. Mrs. Thomas Baker closed the morning session with the noontide prayer and blessing.

At one P. M. the afternoon session was opened with the Memory Song, "Early Will I Seek Thee." Prayer was offered by Mrs. W. R. McMunn, General Junior Secretary. The Memory Chapter Prov. 4:20-27, was given by all under the direction of Ruth Krepps an Ingram Junior.

"Just Suppose" an interesting missionary play was excellently presented by the Ingram Juniors.

Very interesting things were told of Egypt by a former short term teacher and Junior Life-Member, Mr. Addison Leitch. His talk was illustrated by showing many interesting articles brought by him from Egypt.

Rev. Johnson of the Fourth Church presented the following Banners.

1. Allegheny Presbyterial for highest Average of Attendance during the year—Emsworth 90%.

2. Monongahela Presbyterial for highest Average of Attendance during the year — Mt. Washington 93.3%.

3. Allegheny Presbyterial for highest Average of New Members—Eleventh Church, N. S. 53%.

4. Monongahela Presbyterial for highest Average of New Members—Homewood 47%.

5. Highest Average of Enrolled Members at Rally—Ingram 88%.

A vote of thanks was extended to the Fourth Church and to all who helped with the Rally. After prayer and benediction by the Rev. Johnson, the Rally closed.

The Forty-third Annual Rally will be held in the Avalon Church the last Saturday of September, 1935.

(*Miss*) *Josephine Cenis,* Secretary.

PHILADELPHIA JUNIOR RALLY

The annual Junior Rally of Philadelphia Presbyterial was held on Saturday, October 20, 1934, at the First U. P. Church, at 2:30 P. M., with an attendance of 318 representing 14 churches.

The program was in charge of Miss Jean Sells a Junior of Wynnefield Church. The Scripture reading was given by William Montgomery, from Mayfair Church. The Thank Offering Service was in charge of First Church Juniors, and was splendid.

Other churches taking part were as follows: Xylophone Selection: Dorothy McCandless, Fairhill; Bible Drill: Oak Park; Group Songs: 12th Church; Recitation: Kathryn Struck, 4th Church; Song "Jesus Loves Me" by two little Chinese girls, Elizabeth and Grace Lee, in their native costumes, Fourth Church; Group Song: Norris Square Church Dialogue: Seventh Church; Scripture and Dialogue: Second Church Duet: Brown Sisters, South Church.

Two Banners were awarded as follows: 1st: Largest number of society present, 1st—6th months to 7th Church, 2nd—6 months to 12th Church; 2nd: Largest number present at the Rally, 12th Church, with an attendance of 57.

Mrs. S. A. King spoke for a few minutes to the Juniors. There was an increase of 114 over last year.

It is wonderful to see the Juniors conduct their Rally and their own services. We leaders of Philadelphia Presbyterial are doubly proud of them. The societies which failed to be represented missed a "treat."

Refreshments were served by the girls of 1st Church.

Rev. Walter Liggit, D.D., pronounced the benediction.

(*Mrs.*) *Mary C. McCandless,*
Secretary.

A PRAYER FOR THE CHILDREN OF THE WORLD

O God, we pray Thee for our children, and for all the young lives that are marching up from the gates of birth, pure and eager, with the morning sunshine on their faces. We remember with a pang that these will live in the world we are making for them. Help us by a holy and steadfast grace to leave the earth fairer than we found it; to build upon it cities of God in which the cry of needless pain shall cease; and to put the yoke of Christ upon our business life that it may serve and not destroy. Grant us a vision of the far-off years as they may be if redeemed by Thee, that we may take heart and do battle for Thy children and ours. In Jesus' name we pray. Amen.

Walter Rauschenbusch,
(condensed)

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., So. Hills Br., Pittsburgh, Pa.

FRUITS OF REPEAL DRUNKENNESS INCREASES!

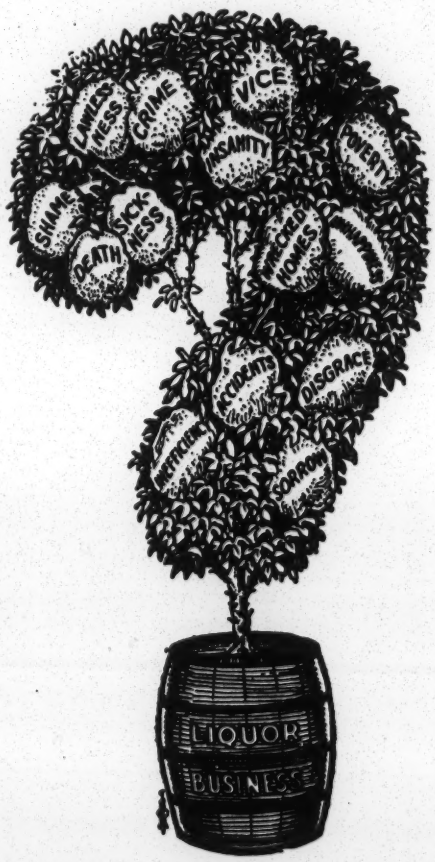
The number of arrests for drunkenness in the first three months of 1934 increased 31.68% in 192 cities. Comparing dry 1932 with 1933, during three-fourths of which beer was legal, Los Angeles had 95.5% increase in drunkenness, Denver 116.6%, Portland 116.8% and New York City 55.5%. All this in spite of the fact that many drunks were booked under the charge of "disorderly conduct" and their arrests were not included in these appalling figures.

BOOTLEGGING STILL CONTINUES!

"Under repeal, bootlegging is more rampant than ever. More bootleg whiskey is being sold than was sold under Prohibition. The department in Washington charged with enforcing the Federal liquor regulations, finds it is costing more to enforce repeal than Prohibition and that enforcement is a harder job."—*Senator Arthur Capper.*

MORE LIQUOR-LAW VIOLATORS!

"Liquor lawlessness was the major provocation of putting the 18th Amendment into the Federal Constitution. Everywhere the liquor traffic and the liquor trade press are now boldly assailing and recklessly advocating nullification of every legal curb they choose to oppose, which has been adopted by city, state and national administrations under the new regime."—*Alonzo E. Wilson,* American Business Men's Research Foundation. "More liquor-law violators are going to jail now than in the fifteen months before the repeal, according to the Associated Press.—*Christian Science Monitor.*



BIG PROFIT FOR BREWERS AND DISTILLERS!

"For every dollar that reached the Federal Government in tax, the beer drinker paid $6.31, so that for every dollar the Government received the brewers received over five dollars. On distilled liquors the showing is even worse. Uncle Sam got one dollar out of every eight. It is the trade and not the Government that has prospered."—*Christian Advocate.*

BIG BUSINESS SUFFERS?

Since beer came back, eighteen months ago, at least $2,000,000 has been spent for it out of the American family pocketbook. The *Modern Brewery,* a wet publication, as one can see by the name, says, "The majority of the grocers, independent and chain, report that beer has re-

(continued on page 219)

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary

904 Publication Bldg., 9th St., Pittsburgh, Pa.

WORLD DAY OF PRAYER MARCH 8, 1934

We are prepared to furnish you with World Day of Prayer supplies. *Programs,* 2c each, or $2.00 per 100; *Posters,* 5c; *Call to Prayer,* free for postage.

PRAYER CYCLE

Less than 100 of our 8000 copies of the 1934 Prayer Cycle remain unsold. The 1935 issue should be ready in December. Since there will be a number of changes in names and locations, we shall hold all orders from now on to be filled with the new issue. The price will be the same: 10c each, $1.00 per dozen, $7.50 per 100.

JUNIOR JAUNTS

Junior Leaders continue to report their delight over these excellent junior helps. Where the free packet has been sent to a retired Junior Superintendent, may we ask that the material be turned over to the superintendent-elect? Where additional copies are desired, they may be had at 5c each, with the exception of the temperance program, which is furnished by the Temperance and Reform Department and is free for postage.

The remaining six lessons of the complete set of ten should be ready by January and will be mailed free to all listed Junior Supintendents.

FOR JANUARY PROGRAMS

Biographies of some who have planted the Seed in other fields.

Adoniram Judson, 2c.

John G. Paton, 2c.

William Carey, 4c.

Moffett and Livingston, 4c.

A Peace Pilgrim or Madame Kayi Yajima, 5c.

Mrs. Yamamato, 3c.

Stewardship—Life Investment, 2c. Myself, 1c.

Seed-Corn—The United Presbyterian Mission Study Book—Paper, 40c postpaid, Cloth, $1.00 postpaid. Order from Board of Administration, 705 Publication Bldg., 9th St., Pittsburgh, Pa.

Societies wishing to use any of the study books on Japan or Orientals in America may secure them through the Literature Department at publishers' prices.

GUIDANCE

Before the day begins—
Reach up thine heart
Toward God, and pray
That you may have a part
In His work that day.

All day long remember—
To stretch out thine hand,
And with gentle touch
Comfort the sorrowing, the
Crushed of heart and such.

When day is done—
Bend down thy knee,—
Weary though thou be,
And thank God, and say
Joy came in walking Thy way.

—Emma Coffey Cleland.

TRIBUTES

MRS. ELIZABETH E. GRAHAM

The Women's Missionary Society of the First United Presbyterian Church of Germantown, Pa., has been called upon to bear an irreparable loss in the "home-going" of Mrs. Elizabeth E. Graham on July 31, 1934. She was the organizer of this society and its local president for many years.

Mrs. Graham's sterling Christian character was marked by tactfulness, gentleness, kindness and understanding, so that it can be truly said of her:

"None knew her but to love her·
None named her but to praise."

To all her loved ones, but especially to her children, we extend our sincere sympathy.

Mrs. Jennie H. Poole,
Mrs. E. Rhoads,
Mrs. J. McAmblay,
Committee.

MRS. KATHARINE McLAREN

The Women's Missionary Society of the United Presbyterian Church of Barnet, Vermont, wishes to pay loving tribute to the memory of Mrs. Katharine McLaren who after few days illness was called home October 9, 1934.

Mrs. McLaren will be keenly missed in the Missionary Society, the church, where she was the organist, as well as in her home, where a husband and three young sons are left to mourn her passing; a brother and sister also feel their loss besides many close friends.

She was unassuming in manner, yet the rich influence of her life continues with us.

May her example be a benediction to us and quicken us to more diligent service in the work of the master.

"Help us, oh Lord, to truly say,
Thy will on earth be done;
Help us, like her. to keep the faith
Till the crown of life be won."

Mrs. Laura C. Warden,
Mrs. Maude Keenan,
Committee.

MRS. J. BROUGH RIFE

On April thirtieth 1934 came the closing of the earthly life of Mrs. J. Brough Rife (nee Estella Stewart), a member of the church and Life Member of the Missionary Society of Clifton, Ohio congregation.

To her devoted husband, sons, the Rev. Merle Rife and Prof. Cecil Rife, (once a short term teacher in Gereif Agricultural School, in the Sudan) and her sister we extend our sympathy in their loss, which is also ours.

Hattie Turner Spahr.
Margaret B. Rife,

TEMPERANCE AND REFORM

(continued from page 217)

duced their volume of other business. Coffee and milk (the CHILDREN'S MILK) are not doing so well." The *Voice,* publication of the Methodist Episcopal Church writes, "The entire recovery program has been slowed up by the diversion of expenditures from the grocery stores and the drygoods stores to the beer saloons."

DEATH RIDES THE HIGHWAY!

So alarming has been the increase of auto accidents since beer and repeal came in that a new organization, "The American Association of Motor Vehicle Administrators," has been formed in an effort to do something about it. From the first half of 1934, more than 14,600 persons were killed and more than 349,000 injured in automobile accidents, according to the Travelers Insurance Company of Hartford, Connecticut, an increase over the corresponding period of last year of 21% in fatal accidents. "In the state of Pennsylvania, from December 1, 1933, to July 31, this year, the number of accidents involving drunken drivers increased about 97%, while in a like period, less one month, there was a 50% increase in license withdrawals either as revocations in cases of convicted drunken drivers or suspensions for reckless driving where there was suspicion of intoxication."—*Leon Metzger,* Secretary Department of Revenue. Chicago reports an increase of 300% in drunken drivers in the first half of 1934, St. Louis an increase of 98.8%, while Rochester, N. Y., shows an increase of 1400% for the first three months after repeal.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

*Miss Emma Dean Anderson, 1881—Chakwal, North India
Miss Ruth I. Ardrey, 1924—Sialkot City
Miss Helen Artman, 1920—Sialkot City
Miss Hazel Bennett, 1908—Gujranwala
Miss Kathryn Beattie, 1920—Martinpur
Miss Roma B. Beatty, 1909—Badomali
Miss Minnie E. Beatty, 1912—Abbottabad
Miss Rebecca Jean Black, 1921—Sialkot
Miss Lois Boyd, 1918—Pasrur
Miss N. Addaline Brandon, 1931—Lahore
Miss Theresa Brownlee, 1922—Sialkot City
Miss Lois Buchanan, 1910—Pathankot
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Laurella G. Dickson, 1897—Pasrur
Miss Margaret Fehlman, 1918—Lyallpur
Miss Betsy Fleming, 1918—Sargodha
Miss Ella M. Gordon, 1893—Campbellpur
Miss Nancy Hadley, 1904—Zafarwal
Miss Evva P. Hartig, R.N., 1924—Jhelum
Miss Eva M. Hewitt, 1930—Sangla Hill
Miss Kate A. Hill, 1896—Sialkot City
Miss Zarra S. Hoon, 1921—Rawalpindi
Miss Janette Howland, 1921—S. Sargodha
Dr. Reba C. Hunsberger, 1921—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Pasrur
Miss Olive Laing, 1912—Gurdaspur
Miss Mary Frances Lincoln, R.N., 1920—Sargodha
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931—Sialkot City
Miss Lillian A. McConnell, 1902—Lyallpur
Miss Rosa McCullough, 1879—Gujranwala
Miss Maude M. Miller, 1925—Sheikhupura
Miss Henrietta Moore, 1898—Pathankot
Miss Sara A. Moore, 1917—Pathankot
Miss Jean Morrison, 1895—Rawalpindi
Miss Margaret L. Murdoch, 1924—Campbellpur
Miss Marian T. Peterson, 1930—Pathankot
Miss Willa Ramsey, 1921—Pathankot
Miss Laura Reynolds, 1924—Sangla Hill
Miss Helen C. Sharp, M.D., 1932—Sialkot City
Miss Kate E. Spencer, 1918—Lyallpur
Miss Vivian L. Trimble, 1921—Gurdaspur
Miss Helen V. Weede, 1928—Sheikhupura
Miss Dora B. Whitely, 1911—Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 % Wallace Memorial Church—Washington, D. C.

NOW IN THIS COUNTRY

Miss Frances E. Brown, 1928, 101 W. Tioga St.—Philadelphia, Pa.
Miss Marie E. Cash, R.N., 1926—R. D. 6, Lebanon, Indiana
Miss Vida J. Graham, 1922, R. D. 1, Box 64,—Fair Oaks, Calif.
Miss Sara Jane Lamont, 1928, 440 Cayuga St.—Philadelphia, Pa.
*Miss Mary A. Lawrence, 1893, % Rev. R. E. Ayers—Harmarville, Pa.
*Miss Mary E. Logan, 1891—R.D.2, Rushville, Ind.
Miss Mary R. Martin, 1890, % Mrs. R. W. Thompson—1502 S. 77th St., West Allis, Wis.
*Miss Elizabeth McCahon, 1875, Thoburn Terrace—Almansor, Alhambra, Calif.
Miss Louise Scott, 1916—1801 Termon Ave., N. S., Pittsburgh, Pa.
Miss Rose Shereda, 1928—Bennett, Wisconsin
Miss Georgia Wengert, 1920—Blue Mound, Kansas
*Dr. Maria White, 1886—Memorial Home, Penney Farms, Fla.

(*) Retired.

EGYPT

Miss Margaret A. Bell, 1901—Fayoum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Mrs. Mary K. Coventry, 1918—Benha
Miss Leota Cabeen, 1909—Alexandria
Miss Mary F. Dawson, 1922—Cairo
Mrs. Ada A. Dunlap, 1926—Assiut
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1914—Assiut
Miss Minnehaha Finney, 1894—Mansoura
Miss Alta G. French, 1925—Assiut
Miss Elsie French, 1909—Ezbekiya School, Cairo
Miss Martha Glass, 1921—Luxor
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Minia
Miss May Holland, R.N., 1913—Benha
Miss Lois D. Kingan, 1926—Benha
Miss Bernice Knowles, 1932—Cairo
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss E. Roxy Martin, 1901—Cairo
Miss Dora B. Mason, 1918—Assiut
Miss Ruth McCleery, 1931—Tanta
Miss Jeannette McCrory, 1916—Minia
Miss Lillian McClelland, 1923 Hamlin Memorial Sanatorium, Hammana, Mt. Lebanon—Syria
Miss Carol E. McMillan, 1906—Tanta
Miss Sara B. Meloy, 1923—Cairo
Miss Helen J. Noordewier, 1921—Beni Suef
Miss Venna R. Patterson, 1924—Luxor
Miss Frances M. Patton, 1922—Mansoura
Miss Estella Robertson, 1922—Cairo
Mrs. Rachel Tracy Seiver, 1925—Fayoum
Miss Isabel Simpson, 1931—Cairo
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Marie F. Tait, 1925—Zagazig
Miss Mary L. Thompson, 1917—Assiut
Miss Helen May Walker, 1930—Alexandria
Miss Laura B. Walker, 1904—Luxor
Miss Ethel L. Weed, 1919—Alexandria
Miss Elizabeth S. White, 1924—Alexandria
Miss Ruth Mary Williamson, 1924—Tanta
Miss Elizabeth Wilson, 1932—Cairo
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Fayoum
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Ella M. Barnes, 1911—926 E. 1st Ave., Monmouth, Ill.
Miss Anna B. Criswell, 1906—Clarinda, Iowa
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss M. Evelyn McFarland, 1919—R. D., New Wilmington, Pa.
Miss Marion Paden, 1902—904 Publication Bldg., Pittsburgh, Pa.
Miss Edna B. Sherriff, 1920—R. D., Norwalk, Iowa
Miss Nellie C. Smith, 1911—R.D.3, Grove City, Pa.

IN SCOTLAND

Miss Rena L. Hogg, 1899, 11 Bellefield Lane,—Portobello, Scotland

SUDAN

Miss Una Cole, 1918—Khartum North
Miss Mary E. Cole, 1919—Khartum North
Miss Elsie E. Grove, 1912—Dolelb Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Omdurman
Miss Mary Jane McKnight, 1922—Khartoum North
Miss C. Blanche Soule, R.N., 1921—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

NOW IN THIS COUNTRY

Miss E. Verna Pillow, 1930, Box 475—Morgan Hill, Calif.

ETHIOPIA

Miss Dora B. Arveson, R.N., 1930—Addis Ababa
Miss Viola M. Bayne, R.N., 1924—Gore
Miss Ruth C. Beatty, 1920—Addis Ababa
Miss Isabel Blair, 1922—Sayo
Miss Marjorie Faught, R.N., 1933—Addis Ababa
Miss Ruth M. Nichol, 1933—Addis Ababa
Mrs. Ruth L. Walker, 1923—Gore

NOW IN THIS COUNTRY

Miss Edith C. Anderson, R.N., 1929—2900 W. Grand Ave., Des Moines, Iowa
Miss Elizabeth McKibben, R.N., 1924, Lowry Hall—834 Ridge Ave., N. S., Pittsburgh, Pa.
Miss Florence D. White, 1923—Cortland, Indiana

MISCELLANEOUS GIFTS

April 16, 1934 to September 30, 1934

Connellsville Sabbath School	$ 30.00
Adamsville Sabbath School	20.00
Anna Robb	15.00
Nathaniel Mark Bible Class	5.32
Mr. and Mrs. Arthur Petrie	20.00
A friend	53.00
Jennie E. McFadden	60.00
Mrs. Mary K. Coventry	225.00
Edith Anderson	25.50
Camden Mission	50.00
Frenchburg Congregation	135.00
Mary A. Lawrence	12.00
Mr. and Mrs. F. C. Patterson	8.00
Rock Island Sabbath School	3.00
Church of the Redeemer	10.00
Zonie E. Beamer	75.00
Anna K. Batz	1.00
A friend	67.50
Mr. and Mrs. R. W. Dinsmore	35.00
John C. Park	50.00
Dorothy Ziegler	10.00
Putnam Sabbath School	6.00
Salineville Vacation Bible School	2.28
Boys' Sabbath School Class of Freeport	10.00
Goode Insurance Agency Payment	98.00
Mary Ewing	15.00
Mary K. Beight	3.00
Total	$1044.60

PARSONAGE COLLECTIONS

April 15-30, 1934

Assiut, Egypt	$1082.91
Morgan Hill, Calif.	49.95
Ross Community, Pittsburgh, Pa.	117.76
Reed Memorial, Lyndhurst, N. J.	96.67
Russellton, Pa.	20.00
College Hill, Wichita, Ks.	192.29
Total	$1559.58

PARSONAGE COLLECTIONS

May-June 1, 1934

Muscle Shoals, Alabama	$ 117.71
Harmarville, Pa.	50.00
Kenmore, N. Y.	25.00
Warren, Ohio	232.00
2nd San Francisco, Calif.	38.67
West View, Pittsburgh, Pa.	82.17
Reedurban, Ohio	15.00
San Jose, Calif.	29.70
Wilmington, Del.	37.38
Olympia, Wash.	25.00
Boyden, Iowa, interest only	39.13
Corsicana, Texas, interest only	73.00
Woodville, Pa.	50.00
Ontario, Ore.	57.00
Murray, Nebr. final payment	2069.98
Cairo Girls' College, Egypt	666.00
Total	$3607.74

PARSONAGE COLLECTIONS

June 4-July 28, 1934

2nd San Francisco, Cal.	$ 38.67
North Hill, Akron	20.00
Reedurban, Ohio	15.00
Beverly Heights, Pittsburgh, Pa.	154.67
Granger, Wash.	23.55
Olympia, Wash.	25.00
Russellton, Pa.	66.66
Meridian, Pa.	31.91
Kenmore, N. Y.	25.00
Glen Lake, Seattle, Wash.	36.25
Indiana Harbor, Ind.	90.50
Warren, Ohio	116.00
Boston, Pa.	30.00
Beaumont, Calif.	98.88
Harmarville, Pa.	70.04
Reedurban, Ohio	15.00
Olympia, Wash.	25.00
West 44th St., New York, interest	60.00
South Omaha, Nebr.	41.63
Beverly Hills, Calif.	100.00
Girls' College, Cairo, Egypt	235.42
Benkelman, Nebr.	17.34
Auburn Heights, Michigan	25.00
Wilmington, Del.	74.76
Morgan Hill, Calif.	49.95
Morning Sun, Ohio	53.00
2nd San Francisco, Calif.	116.01
Total	$1655.24

PARSONAGE COLLECTIONS

August 1-Sept. 27, 1934

Stuttgart, Ark.	$ 160.00
San Jose, California	29.70
Olympia, Wash.	25.00
Boston, Pa.	15.00
King Hill, Idaho	38.85
Reedurban, Ohio	15.00
Somerville, Ind.	41.88
Woodville, Pa.	50.00
North Hill, Akron, Ohio	20.00
West View, Pittsburgh, Pa.	82.17
Auburn Heights, Michigan	25.00
Olympia, Wash.	25.00
Reed Memorial, Lyndhurst, N. J.	96.67
York, Pa.	68.90
Reedurban, Ohio	15.00
Total	$ 708.17

REPORT OF THE CONTRIBUTIONS TO THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA—APRIL 16 TO SEPTEMBER 30, 1934.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Assn. Work: Orphans' Home	Women's Assn. Work: Home for Aged People	Women's Assn. Work: Columbia Hospital	Isaiah	Temperance	New World	Legacies	Miscellaneous	TOTAL
Albany																			
Allegheny	1003.00	1505.00	128.00	49.00	91.00	46.00	5.00	63.00	57.00					45.00	24.00				3016.00
Argyle																			
Arkansas Valley		305.00		1.00				4.00											310.00
Beaver Valley	118.00	402.00	66.00	10.00	17.00		19.00			1.00				1.00					634.00
Big Spring																			
Boston		200.00																	200.00
Butler	133.00	161.00	26.00	30.00	24.00	20.00		48.00	26.00		23.00	21.00	32.00	10.00	22.00				576.00
Caledonia	6.00	138.00	15.00	11.00	8.00	4.00		2.00	4.00	1.00					4.00				193.00
Cedar Rapids		163.00					2.00												165.00
Chartiers	400.00	393.00	183.00	13.00	19.00	4.00	12.00	6.00	5.00	2.00	2.00	1.00	1.00	2.00	5.00				1048.00
Chicago	39.00	254.25	46.00	11.00	28.00	1.00	12.00	15.00	10.00	2.00	5.00	14.00	2.00	2.00	10.00				451.25
Cleveland	31.00	180.00	35.00	8.00	8.00	8.00	7.00	40.00	8.00					2.00	8.00				336.00
College Springs																			
Colorado	30.00	161.00	3.00	7.00	10.00		5.00	10.00						1.00	1.00				228.00
Concordia																			
Conemaugh		130.00		1.00						.15				1.15					132.30
Delaware		112.00																	112.00
Des Moines																			
Detroit																			
Hudson	142.00	255.00	38.00	1.00	1.00	1.00			1.00	1.00		5.00		1.00	1.00				447.00
Idaho	9.00	8.00	8.00	2.00	2.00	1.00	8.00		2.00	1.00				1.48	2.00				44.48
Illinois Southern		341.00																	341.00
Indiana	7.00	20.00	1.00		1.00														29.00
Indiana Northern	2.00	5.00	2.00		2.00					.60				1.00					12.60
Kansas City	11.66	141.00	6.00	1.00	1.00	1.00	3.00	8.00							5.00				177.66
Keokuk																			
Kiskiminetas																			
Lake																			
Los Angeles	17.00		17.00	4.00	4.00	31.00		8.00	27.00						12.00				120.00
Mansfield																			
Mercer	30.00	115.00	20.00	10.00	15.00	5.00			5.00	12.50	2.00	2.00		3.00	5.00				224.50
Monmouth	10.00	179.00	13.00	13.00	13.00	1.00			1.00		1.00			2.65					233.65
Monongahela	200.00	3380.00	550.00	50.00	175.00	10.00	25.00	20.00	25.00	135.00									4570.00
Muskingum	13.00	274.00	12.00	12.00	11.00	13.00	1.00	7.00	7.00	35.30				4.00	7.00				396.30
Nebraska	18.00	186.00	18.00	3.00	3.00	2.00	3.00		1.00	1.00				1.00	2.00				238.00
New York			7.00																7.00
Ohio First	11.00	180.00	13.00							7.75				4.00					215.75
Ohio Northwestern																			
Oklahoma																			
Oregon	3.00	159.00	3.00	6.00	3.00	2.00			1.00	2.00				2.00					181.00
Philadelphia	75.00	200.00	225.00	30.00	40.00		9.00	21.00		7.00					1.00				608.00
Puget Sound																			
Rock Island	2.00	23.00	2.00					4.00											31.00

San Francisco	34.00	92.00	6.00	4.00.	4.00	7.00			9.00	1.00				5.00	6.00				168.00
Spokane	5.00	19.00	3.00	5.00			2.00												34.00
Steubenville	43.00																		43.00
Tennessee																			
Texas																			
Uncompahgre																			5.80
Vermont	5.00									.80									
Westmoreland																			
Wheeling																			
Wisconsin														3.00					384.00
Xenia	46.00	335.00																	29.31
Warm Springs Cong.	8.98		6.00	9.33	5.00														240.00
A friend		240.00																	400.00
Avalon Congregation		400.00																	164.64
Boulevard S. S.		164.64																	333.31
Coraopolis Cong. & S. S.		333.31																	330.00
First Los Angeles Cong.		330.00																	800.00
Mr. and Mrs. John A. Miller		800.00																	360.00
Marissa Congregation		360.00																	180.00
Norris Square S. S.		180.00																	239.96
Rochester, N. Y. Cong. & S. S.		239.96																	180.00
Sparta Congregation		180.00																	225.00
W. L. Taylor Estate		225.00																	50.00
First Toledo Congregation		50.00																	444.00
Valencia Congregation		444.00																	100.00
Walton, N. Y., S. S.		100.00																	270.00
Ida Woods		270.00																	715.00
Frenchburg School Dist.			715.00																7530.73
Parsonage Repayments						7530.73												1752.76	1752.76
Annuities																		1800.00	1800.00
Returned on Loans					50.00													13476.65	13476.65
Investment Income																		71.28	71.28
India Permanent Equip.																		1216.38	1284.52
Interest	68.14																29.62		29.62
Anna Y. Thompson, dec'd																	250.00		250.00
Harriet E. McClellan, dec'd																	56.68		56.68
Bella W. Houston, dec'd																	312.43		312.43
Estate of Ida M. Crothers																	475.00		475.00
Ella M. Rice, dec'd																	120.00		120.00
Jennie E. White, dec'd																			4500.00
Farmers Mutual Life Ins. Co.						4500.00													300.14
Agnes Wandless		300.14																75.00	75.00
McAuley Payments																185.47			185.47
Martha Lockhart Mason Fund																		5896.00	5896.00
Duke Endowment																			1044.80
Individuals Classes, etc.	686.60		207.00		148.00	3.00				18.24				166.55					2101.05
Refunds	1446.01		16.30	7.77	161.00	285.18													
	4653.39	14633.30	2390.30	299.10	844.00	12475.91	113.00	256.00	189.00	229.34	33.00	43.00	35.00	258.83	115.00	185.47	1243.73	24288.07	62285.44

MRS. J. B. HILL, Treas., Denniston Ave., Pittsburgh, Pa.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson ..... Cairo
Dr. and Mrs. C. C. Adams ..... Cairo
*Dr. and Mrs. J. R. Alexander ..... Assiut
Rev. and Mrs. J. M. Baird ..... Benha
Dr. and Mrs. E. E. Elder ..... Cairo
Dr. and Mrs. H. L. Finley ..... Assiut
Rev. and Mrs. Dalton Galloway ..... Beni Suef
Dr. and Mrs. H. K. Giffen ..... Assiut
Rev. and Mrs. L. A. Gordon ..... Alexandria
Rev. and Mrs. E. E. Grice ..... Mansura
Rev. F. D. Henderson ..... Alexandria
Dr. and Mrs. W. W. Hickman ..... Assiut
Mr. and Mrs. F. S. Hovman ..... Assiut
Dr. and Mrs. H. S. Hutchison ..... Tanta
Rev. and Mrs. E. R. Jamieson ..... Fayoum
Rev. and Mrs. W. B. Jamison ..... Tanta
Rev. and Mrs. H. E. Kelsey .....
Dr. and Mrs. F. C. McClanahan ..... Assiut
Prof. and Mrs. M. C. McFeeters ..... Assiut
Rev. and Mrs. H. A. McGeoch ..... Alexandria
Dr. and Mrs. R. T. McLaughlin ..... Cairo
Dr. and Mrs. W. T. Moore ..... Tanta
Mr. and Mrs. W. W. Nolin ..... Alexandria
Dr. C. A. Owen ..... Assiut
Dr. and Mrs. H. E. Philips ..... Cairo
Rev. and Mrs. W. H. Reed ..... Minia
Dr. and Mrs. C. P. Russell ..... Assiut
Rev. and Mrs. W. J. Skellie ..... Luxor
Dr. and Mrs. A. A. Thompson ..... Assiut
Dr. and Mrs. F. Scott Thompson ..... Assiut
Dr. and Mrs. N. B. Whitcomb ..... Assiut

ON FURLOUGH

Dr. and Mrs. R. W Caldwell, 500 Schaff Bldg., ... Philadelphia, Pa
Rev. and Mrs. W. T. Fairman, 1 Carlton Ter., Walton Road, Clacton-on-Sea, England
*Rev. S. G. Hart, D.D. ..... New Wilmington, Pa.
Mrs. F. D. Henderson, 542 N. Beaver St. ..... Wooster, Ohio
*Dr. and Mrs. L. M. Henry ..... Indiana
Dr. and Mrs. N. D. McClanahan ..... Shady & Northumberland, Pittsburgh, Pa.
Mrs. C. A. Owen, 618 S. 2nd Ave. ..... Washington, Ia.
Rev. and Mrs. R. W. Walker ..... New Concord, Ohio

PUNJAB, INDIA

Rev. and Mrs. J. C. Alter ..... Zafarwal
Dr. and Mrs. M. M. Brown ..... Sargodha
Dr. and Mrs. J. G. Campbell ..... Pasrur
Dr. and Mrs. H. C. Chambers ..... Rawalpindi
Rev. and Mrs. E. V. Clements ..... Badomali
Rev. and Mrs. J. H. Colvin ..... Gurdaspur
Rev. and Mrs. Osborne Crowe ..... Sialkot
Rev. and Mrs. J. B. Cummings ..... Rawalpindi
Prof. and Mrs. W. J. Downs ..... Rawalpindi
Rev. and Mrs. R. A. Foster ..... Sialkot
Rev. and Mrs. A. W. Gordon ..... Taxila
Dr. and Mrs. D. R. Gordon ..... Rawalpindi
Rev. J. C. Heinrich ..... Sheikhupura
Rev. and Mrs. J. A. McArthur ..... Sargodha
Dr. and Mrs. J. A. McConnelee ..... Gujranwala
Dr. and Mrs. J. Gregory Martin ..... Taxila
Rev. Robert Maxwell ..... Rawalpindi
Mr. and Mrs. W. H. Merriam ..... Gujranwala
Rev. and Mrs. Paul A. Miller ..... Lyallpur
Mr. and Mrs. C. C. Millson ..... Gujranwala
Rev. and Mrs. Hugh M. Milne ..... Gujranwala
Rev. and Mrs. H. S. Nesbitt ..... Sialkot
Rev. and Mrs. W. H. Ross ..... Sheikhupura
Mr. and Mrs. C. A. Stewart ..... Dhariwal
Dr. and Mrs. H. J. Stewart ..... Gujranwala
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Campbellpur
Mr. and Mrs. F. A. Whitfield ..... Gujranwala

ON FURLOUGH

Rev. and Mrs. D. E. Alter, 2454 Prince St. ..... Berkeley, Calif
*Rev. J. S. Barr, D.D. ..... New Wilmington, Pa
Mrs. J. C. Heinrich, 150 N. Elm St. ..... Oberlin, Ohio
Rev. and Mrs. K. MacKenzie, 515 S. Water St., ... Kent, Ohio
*Dr. and Mrs. J. H. Martin ..... New Concord, Ohio
Mrs. Robert Maxwell ..... New Wilmington, Pa.
Rev. and Mrs. S. C. Picken, 1542 W. 12th St., ... Des Moines, Iowa
Dr. and Mrs. E. L. Porter, 1243 Beall Ave. ..... Wooster, Ohio
Miss Gwynaeth Porter, R.N., 1243 Beall Ave. ..... Wooster, Ohio
Rev. and Mrs. J. H. Stewart, 5223 McKean Ave., ... Germantown, Philadelphia, Pa

THE SUDAN

Rev. and Mrs. W. J. Adair ..... Nasir, Sobat River
Rev. and Mrs. J. Lowrie Anderson ..... Khartum
Rev. and Mrs. Leander Finley ..... Omdurman
Rev. and Mrs. J. A. Heasty ..... Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight ..... Khartoum
Dr. and Mrs. Ried F. Shields ..... Khartoum
Dr. and Mrs. P. J. Smith ..... Nasir
Dr. and Mrs. L. B. Ulsh ..... Nasir, Sobat River

ON FURLOUGH

**Rev. and Mrs. Glenn P. Reed ..... Houston, Pa.
Dr. and Mrs. G. A. Sowash, R. No. 1, Box 212, ... New Wilmington, Pa.

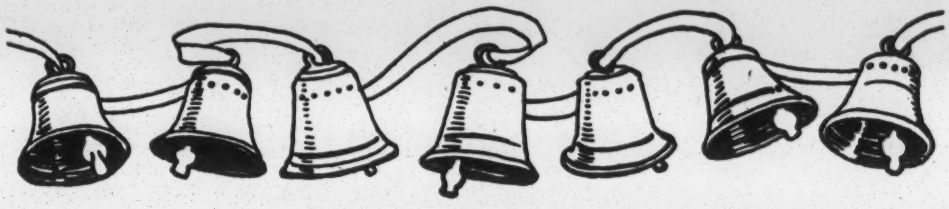
ETHIOPIA

Dr. and Mrs. Stuart Bergsma ..... Sayo, via Addis Ababa
Rev. and Mrs. B. B. Buchanan ..... Sayo, via Addis Ababa
Dr. and Mrs. V. F. Dougherty ..... Gore, via Addis Ababa
Dr. and Mrs. Robert Wm. Hockman ..... Addis Ababa
Dr. and Mrs. A. W. Pollock ..... Addis Ababa
Mr. Fred L. Russell ..... Addis Ababa
Dr. and Mrs. Harold J. Wilson ..... Addis Ababa

ON FURLOUGH

Mr. and Mrs. D. C. Henry, 616 W. North Ave. ..... N. S., Pittsburgh, Pa.
Rev. C. F. Kenneweg, 18 S. Euclid Ave. ..... Bellevue, Pa.
Mrs. Fred L. Russell ..... Grandview, Wash.
Mr. and Mrs. Phil R. West, 3319 Dale St. ..... San Diego, Calif.

*Retired from active service.
**Honorary Missionaries.



A Little Time Apart

Tuesday, 10 A.M.

"Come ye yourselves apart and rest awhile"

Mrs. Charles Wright Fulton, Prayer Group Secretary

A Blessed New Year

"Ye shall henceforth return no more that way."

We have said farewell to the Old Year. It came to us pure, white, and spotless. We might have filled it with strong purposes, with worthy desires; but, as we recall the incidents of the year, our short-comings, our mistakes, our sins rise up to haunt our peace of mind. Yet God is patient. He is forgiving. He is watching for the slightest indication of our contrition. He is waiting for us to turn to Him. "Religion is reaching out after God, and all who reach after God find Him."

* * * * *

"Ye have not passed this way heretofore."

The New Year beckons us to a contemplation of those things that are most vital, things that are likely to be forgotten in our busy, everyday life. Once every week God gives to us the Sabbath in which to stop and look up to Him to gain inspiration for the week. But we are so prone to stop only long enough to glance, as it were, upward. So the New Year, as we face it, comes with added admonition. As mariners look up to the stars to get their bearings and to make their calculations, so the NewYear bids us look up beyond the stars to get our bearings and to make our calculations for another year of the voyage of our life. We need guidance in the deeper things of life. "We ought to give the more earnest heed to the things that were heard, lest haply we drift away."

* * * * *

"Set your affections on things above, not on things on the earth."

"The fool hath said in his heart, There is no God." In prayer the wise man seeks the Lord and says with the Psalmist, "The Lord is my shepherd, I shall not want;" and out of an experience of help, the wise man sings:

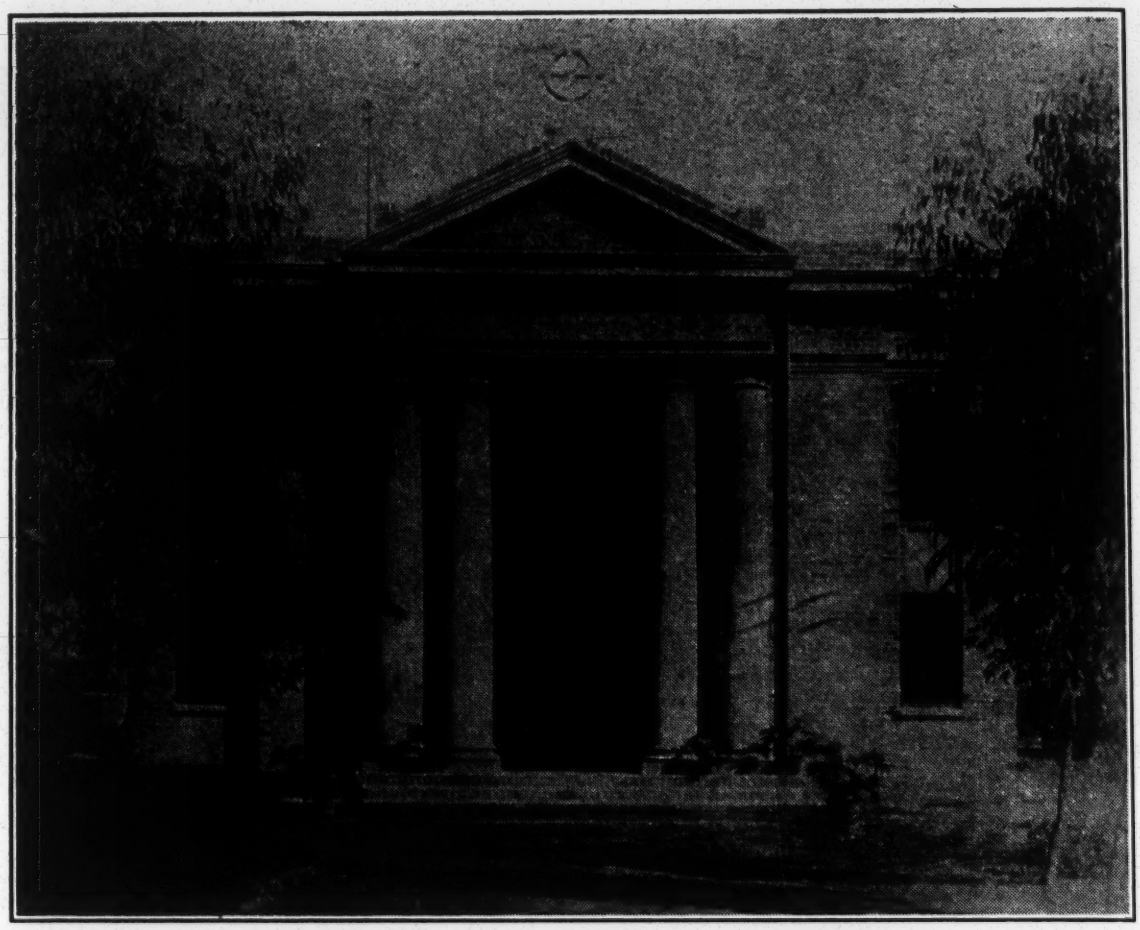
"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

* * * * *

"Let us go on"

As we enter upon this New Year, let it be with a high courage and a noble purpose. Let us take God's Word and a prayerful spirit with us as we set forth. They will guarantee for us the safety of our voyage; for will not Jesus still the storms and quiet the waves, and will He not enter into our ship with us? He will go with us all the way.

"The New Year come! Its pathway lies
Hid with the mist of days unknown;
Faith sees bright stars illume its skies,
Hope bids each heart arise, press on."



THE BLANCHE HEIDELBAUGH ANDERSON CHAPEL

This Chapel, a part of the Sialkot Memorial Hospital, Sialkot, India, was erected by the Young Women of Philadelphia Presbytery in loving memory of Mrs. Anderson who, with her husband, Dr. W. B. Anderson, Secretary of the Board of Foreign Missions of the United Presbyterian Church, gave sixteen years of her life in service in India and who at the time of her death was Secretary of Young Women's Work in Philadelphia Presbytery.